

# Al Hall al Masa`il Min Waseela wal Wasa`il



Compiled by: RUHAN MADNI  
NAQASH

A comprehensive research in  
the subject of tawassul and its  
validity in Islam by going  
through the Qur'an, hadith,  
and sayings and opinions of the  
Eminent Muslim Scholars.

AHL E SUNNAT WAL  
JAMAAT DOCUMENTS

1/1/2010

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I SEEK REFUGE IN ALLAH FROM SATAN THE REJECTED ONE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH THE MOST GRACIOUS THE MOST MERCIFUL

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا  
عَلَيَّ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ  
وَالْأَآلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ لَهُمْ  
أَهْلِي التَّقَى وَالتَّقَى وَالْحِلْمِ وَالْكَرَمِ

## FOREWORD:

Peace and blessings be upon all the readers of this small effort of mine and may ALLAH azza wa jalla make us benefit from it.

The sole purpose for “compiling” this book was only to make people understand the concept of tawassul and waseelah in a more knowledgeable way so that they recognize it not as kufr and shirk rather as a valid way of making duaa to HIM. There have been several misconceptions about the usage of tawassul by any person and many have claimed it to be haraam or kufr or shirk and yet another new group calls it a reprehensible innovation that may lead to any of the aforementioned acts of infidelity.

In this very small book I have tried to show the validity of the act from the Qur’an, Sunnah and the practices of the Ulemaa of this religion and thus derived a very comprehensive and understandable conclusion about its validity that has been the minhaaj and way of the scholars.

The readers should understand that I have actually not exactly written this book but rather compiled it from different and varied sources as is the most effective way for a non scholar like me who likes to write in his past time.

To make the point of those who say that tawassul is valid I had to go through the much dreaded and usually avoided mannerism of “refutation”. Instead of doing this myself, I have chosen rather to quote the great Ulema who have inturn refuted many, they being scholars and I being a nonscholar.

In this book I have not only tried to prove from a scholarly point of the view the validity of the ahaadith that the people who consider tawassul to be valid use by going into the chains of narrations as deep as I as a mere self student of the science of hadith could venture but also tried to open up the knots of confusion that this may create by laying down the foundation for a healthy discussion of the chains in this lengthy and hectic science.

I have also gone into exegesis of the HOLY QUR’AN, the uncreated word of ALLAH given by scholars of past, from the Salaf as well as the khalaf. People if not sure about their validity should please confirm it as these *Tafaseer* are usually common keeping in view the editions that I have quoted.

Lastly I have tried to show the people what the aamaa of the past had their belief in as aqeedah by quoting various incidents and paragraphs from their books that are relevant to the topic.

The readers who belong to the group that does not believe in tawassul should know that this book is not actually written so as to refute you but it’s only to stop those people who satirise others who use it as valid and usable. Some people use the word “*shirk*” and “*kufr*” too often these days and this creates problems. This may be due to the lack of knowledge they have and the lack of insight people have in expounding the meanings of the verses of the Qur’an al hakeem rightly and logically.

People might find topics like “refutation of Shaykh al albaani” and all in this book but I would like to inform you beforehand that I respect the Shaykh and whenever there might be a harsh word about him, people must understand that those are not actually my words but only the words of the person I have quoted and that necessarily is not my opinion also (for example if someone declares him unreliable). I believe he was a scholar of repute among the “Salafies” but at the same time made mistakes (afterall he was a man like us). The matter whether these mistakes were deliberate or made

unknowingly is a topic I won't like to go in and if someone finds a paragraph or sentence that points towards such conjecture, the reader must know that that is not necessarily my opinion.

My dear readers, the Muslim ummah has gone into shards today and we have left our main work of attaining the ultimate truth of ALLAH and the Prophet صلى الله عليه وآله وسلم. Many may think that I have compiled this small book to jeopardize the unity of Muslim *ummah* but ALLAH knows my intention and my intention is to bring it closer by bringing the layman of the other party closer to the truths that this party has and hence closer to them in all.

May ALLAH make my effort work and may HE azza wa jalla have HIS mercy upon all of us who have wronged ourselves and created differences between ourselves.

Any comment on criticism of the other group is actually not mine as I have said already, rather are the words of someone else as I said that I have "compiled" this book.

Any comment of mine written in the brackets may be wrong or even non sensical written as a nonscholar. If I am wrong at some place please inform me about my mistake by writing to me at [ruhrahi@yahoo.com](mailto:ruhrahi@yahoo.com) or sending a message to me on my facebook account of "Ruhan Naqash". And anyone having any doubt or question regarding the material in this book or any suggestion or even criticism please mail me at the same address as above.

Yours sincerely  
RuhanMadni Naqash

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AHLE SUNNAT WAL JAMAT



### Preface To The Third “Edition”:

Praise be to ALLAH, the sustainer of the worlds and may peace and blessings of ALLAH be upon HIS last messenger, Muhammad Mustafa sallallahu alyhi wasallam.

It happened that I received an e-mail from a particular person some day when I was googling on the net. The e-mail turned out to be an appreciation for this small and meek work of mine, and the next thing I thought was that someone had stolen this work and “published” it!. But I rejected the idea as sheer non sense and thought that I was imagining things. On asking where the person had got hold of this small layman effort of mine, the person answered that he had found it on [www.scribd.com](http://www.scribd.com) . Now I know that is a great site and has many books on it, both Islamic as well as “those which are not that Islamic”!!, but the mystery was that how come this book had been uploaded to the site. I thought that some of my friends might have done it as I had sent some copies of it to some salafi friends as well as hanafi friends. But later I realized that I had, infact uploaded this book, unknowingly though, one day when I had tried to download something from scribd.com because you are supposed to upload something before downloading and I had thought to “give it a try”. And to the worst of my nightmares, it had infact uploaded successfully! I hadn’t been prepared to upload it at that moment because it was “completely incomplete” at that time and just in one of its infancy stages, and full of mistakes. But once uploaded I couldn’t think of covering up anything, so I edited the already existing copy with me upto my best and then uploaded it. So anyone can find two copies of the same book with different number of pages in it on the great site. But, I still thought that it was incomplete yet as I had many important things to add that would not only enthrall the reader but also give him more and more knowledge regarding the subject, and I infact did add these things to it.

The readers must know that I am just a layman, a nonentity and I speak the layman language in this book so as to be easy on those who are laymen like me. I have tried my best to remain simple and to add all the “special effects” to this small piece to “let people know”.

The fact is that only a very small portion of this book is “written” by me, and I am not ashamed to accept the fact that most of it is all “borrowed”. I haven’t written this anywhere except here that I actually had in beginning compiled this piece as a “notes” thing, and not by the intention of making people read it one day. I have worked a bit hard though, that I must say, by searching for all kinds of material about it, by looking into the opposite parties books and articles unwaveringly, and by finding their refutations, which, if satisfying I added and if possible, I as a layman too tried to indicate the points.

This book actually was inspired by a large 90 page thesis written by a shaykh on the net about tawassul (proving its validity) and I have used all that material effectively in this piece too, adding other works too, including small fatwas, articles, shurooh of ahadith, refutations and other things that are necessary. I only take the responsibility of being the “compiler” of the book and not the “writer” as that would be felonious on my part.

This is the third “edition”, where I have not only edited my mistakes, but added some more research that I have been thinking to add since a long time.

Don’t get impressed by the name of this book, because it was only adding some spice to the work in the beginning (!! ) and I have thought of changing it with time, but the fact is that this book is recognized by this name by now and I don’t want to change it because it now kind of suits it.

My purpose, as I have said earlier, in writing this book is not to create sectarian conflicts, but by ALLAH to reduce them, because this is a topic that people have been discussing a lot without knowledge and I noticed, that this is the reason why they fight with each other and call each other names that I don’t deem are good for fellow muslims. I am a Muslim and I was born in an “ahle hadith” family in Kashmir, but studying and reasearching led me to be a shafi’i who had the aqeedah contrary to them in many cases and I was opposed by many in my family because of that, and many a times people accused me of “shirq” and “kufr”, and this saddened me a lot. This is not the time to fight over petty issues and call each others names on such issues, rather to unite and fight against our common enemies and prepare for the arrival of al mahdi, whose coming is very close. I wrote this book is that some people who don’t believe in such an act understand it and know what is meant by it, about its proofs and about its validity although they prefer not to perform it, so that they don’t call other muslims names and this may lead to unity amongst us. I am not afraid to accept the truth and bring forth the same and prejudice is not much to my taste (may ALLAH keep it like that), and I am

happy that I have made a contribution by this meek effort of mine, which is infact, a small drop of water in the pacific the pacific ocean. May ALLAH make my intention work, and may HE fulfill what I want to achieve and may HE make this small work only a beginning of a series of other research works that I would love to take in the forthcoming years of my life. May ALLAH forgive the mistakes that I have made in this book and , I ask HIM and plead to HIM, to make people forget every wrong thing that I have said in the book and may ALLAH make effective and may ALLAH make people remember every right thing that I have brought forth. May ALLAH bless us all and may ALLAH unite us. Aameen.

Ruhan Madni Naqash.

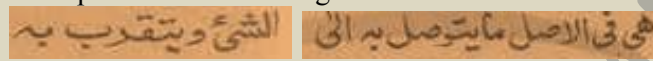
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**P**raise be to ALLAH, Lord of all the worlds, and blessings and peace of ALLAH upon His Prophet and Messenger Muhammad, his Family and all his Companions. There is not one single act of worship in Islam that is not a *tawassul* (seeking means to ALLAH), therefore it is inadmissible to say that *tawassul* is not an act of a Muslim and is rather an act of disbeliever and leads to disbelief.

*Tawassul* is the very heart of Islam, and the *Shahada* contains a declaration of belief in *tawassul*, for one cannot be a Muslim unless one recognizes the messengership and Prophethood of Muhammad, blessings and peace upon him, and of all Prophets, although the goal is ALLAH alone Who said: "I created the jinn and humankind only that they might worship Me" (51:56). Therefore this is seeking an obligatory means to an obligatory end. The pillars of Islam similarly all consist in actions which are means before ALLAH for one who performs them.

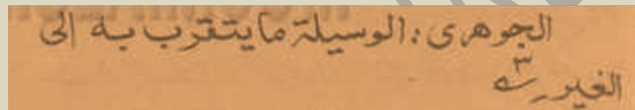
### THE LINGUISTIC MEANING OF AL WASEELAH:

Imam Ibn Athir Jazri has expounded the meaning of "waseelah" as follows:



"Anything that takes us to another thing or by virtue of which we can come close to another thing" (an *nihaayah* vol.5 p.185)

Imam Ibn Manzoor Afriqi quotes Allama Jowhari as such:



"Jowhari (said): 'Waseelah is anything by which we can attain closeness to another thing'" (*lisanul Arab* vol.11 p.724, 725)

Imam Zubaidi has quoted these definitions of waseelah from Imam Ibn Atheer and Imam Jowhari (*Taa'jul Uroos* vol.8 p.154)

These aemaa of "*lughat*" and dictionary have simply explained it as a thing that can bring you close to another thing then be those good deeds (and good deeds surely and irrefutably are waseelah) or anything else. Verily and truly even the prophets are the waseelah and means to ALLAH during their lifetime as well as after their deaths. The prophet alyhi salaam was even the waseelah before he was bron for Jews and even prophet Adam alyhi salaam as we will cite later, so how can one deny their being our means to ALLAH azza wa jalla.

Intercession is the greatest means as it will be only through intercession that the people of the Fire will enter Paradise, and ALLAH even called Himself "Intercessor" in the verse: "You have not, beside Him, a protecting friend or mediator" (32:4) and in the long hadith narrated by Muslim wherein the Prophet said:

ALLAH will say: "The angels have interceded. The Prophets have interceded. The believers have interceded. There does not remain except the Most Merciful of the merciful ones."<sup>2[1]</sup>

The Prophet also called the Qur'an an intercessor, declared that people were intercessors, and gave as an example the intercession of children for the parents who lost them in their infancy. We ask

for the intercession of the dead person every time we pray *janaza*, when we say: *ALLAHumma la tuhrimna ajrahum* which means "O ALLAH, do not prevent their benefit from reaching us." ALLAH declares that the best people are the Prophets, then those who are absolutely truthful (*siddiqin*) and these are the great saints, then the martyrs (*shuhada*), then the righteous (*salihin*), and the Prophet declared that every person will be making intercession on the Day of Resurrection, but with an order of priority among them, just as ALLAH gives precedence in this world to those who are closest to Him. All this is a great blessing of ALLAH to the worlds and the reason why we are greatly blessed on this earth despite our sins. For the earth is never empty of the true worshippers and there is still someone left saying "ALLAH." If you realize this, you will never harbor doubts about Muslims availing themselves of the blessings and guidance that ALLAH sends to them in the persons of the *anbiya'* and *awliya'*.

Nor do we believe that the friendship with ALLAH established in *nubuwwa* and *wilaya* stops with death. We strenuously reject the heresy of those who claim that the Prophet is dead and gone after delivering his message. *Hasha, wa ta'ala ALLAHu `amma yasifun*. He is alive and fed, our greetings reach him, our actions are shown to him, he intercedes for us, and the dust of his grave is the most blessed spot on earth for which no show of love and honor is too great. No-one who has love in their heart approaches it without *adab*. It is the responsibility of every Muslim to ascertain what is correct from what is wrong, and *tawassul* is correct, recommended, and one of the greatest means of drawing close to ALLAH, first and foremost through the Prophet. This is the position of the overwhelming majority of the scholars until our own time, opposed by a handful of dissenters.

*Tawassul* is not a luxury for the rich, and its validity is not determined by circumstance, analogy, or personal feelings but by solid, known legal proofs and the practice of the righteous early generations. It is not a matter of procedure and scholarship but one of sound belief. Dislike for asking for the Prophet's intercession displays arrogance against ALLAH's greatest mercy, dislike for the Prophet, and a diseased heart. May ALLAH protect us from it at all times, especially in our time which is the time of fear of declaring love for our Prophet and that of rampant disaffection towards him. As for *tawassul* with the saints, no one can claim that they know ALLAH better than the Prophet, just as no one can claim that they know the Prophet better than the Friends of ALLAH. What then is the status of one who would stop seeking their company and asking for their intercession and guidance?

### THE PROOFS FOR INTERCESSION (SHAFA`A) IN ISLAM

In Islam every action of a believer is an intercessor, and the Prophet has told us that the Qur'an also will intercede for us on the Day of Resurrection,<sup>3[2]</sup> while he himself is the greatest intercessor other than ALLAH. The position of the Prophet as the Intercessor between creation and the Creator is illustrated by his position as the one whom ALLAH consults with regard to his Community. This is established by the following authentic hadith narrated by Imam Ahmad in his musnad and we start with this narration as it also shows us the rank of our beloved Prophet Muhammad Mustafa ﷺ:

- Hudhayfa said: The Prophet was absent and he did not come out until we thought that he would never come out anymore. When he did come out, he fell into such a long prostration that we thought that his soul had been taken back during that prostration. When he raised his head he said:

My Lord sought my advice (*istasharani*) concerning my Community, saying: "What shall I do with them?" I said: "What You will, my Lord, they are Your creation and Your servants!" Then He sought my advice again (*fa istasharani al-thaniya*), and I said to him the same thing, so He said: "We shall not put you to shame concerning your Community, O Muhammad."

Then He informed me that the first of my Community to enter Paradise will be seventy thousand, each thousand of whom will have seventy thousand with them [4,900,000,000], and none of them shall incur any accounting.

Then He sent me a messenger who said: "Supplicate and it will be answered to you. Ask and it will be given to you." I said to His messenger: "Will my Lord give me whatever I ask for?" He replied: "He did not send me to you except to give you whatever you ask for."

And indeed my Lord has given me whatever I asked for, and I say this without pride: He has forgiven me my sins past or future while I am still alive and walking about; He has granted me that my Community shall not starve, and shall not be overcome. And He has given me al-Kawthar, a river of Paradise which flows into my Pond; and He has given me power and victory over my enemies, and terror running in their ranks at a month's distance from my Community; and He has granted me that I be first among the Prophets to enter Paradise; and He has made spoils of war lawful and good for me and my Community, and He has made lawful much of what He had forbidden those before us, nor did He take us to task for it."

Narrated by Imam Ahmad, and Haythami said in *Majma` al-zawa'id* (10:68) that its chain was fair (*hasan*).

According to Shari`a even the good action of the greatest apostate intercedes for him and profits him, as established by what is related in Bukhari whereby Abu Lahab freed his slave Thuwayba on the day the Prophet was born and that subsequently his punishment in the grave is diminished every Monday. Scholars have quoted this hadith to highlight the importance of praising the Prophet in that even non-believers benefit from the intercession of their own actions that denote his praise -- even unintentional. Two examples of such scholars are the *hafiz* of Syria and supporter of

Ibn Taymiyya, Muhammad Ibn Abi Bakr al-Qaysi, known as Nasir al-Din al-Dimashqi (777-842) in his several books on the praiseworthiness of Mawlid, among them *Jami` al-athar fi mawlid al-nabi al-mukhtar* (The compendium of reports concerning the birth of the Chosen Prophet), *al-Lafz al-ra'iq fi mawlid khayr al-khala'iq* (The shining expressions for the birth of the Best of Creation) and *Mawrid al-sadi bi mawlid al-nabi al-hadi* (The continuous spring: the birth of the Guiding Prophet) and the *hafiz* Shams al-Din al-Jazari in his book *`Urf al-ta`rif bi al-mawlid al-sharif* (The beneficent communication of the Noble Birth of the Prophet).

**Another principle of that hadith is that the benefit of intercession takes place before Resurrection.**

Whether persons other than the Prophet are intercessors as well the answer is: yes, since the Prophet has explicitly declared it in many sound hadiths which quote below, among them the following:

"More people than the collective tribes of Banu Tamim shall enter Paradise due to the intercession of one man from my Community." It was said: "O Messenger of ALLAH is it other than you?" He said: "Other than me."<sup>4[3]</sup>

The belief in the Prophet's intercession and that of other than him is obligatory in Islam. It is stated clearly in the *`Aqida tahawiyya* of Imam al-Tahawi, in Ghazali's *al-Iqtisad* and the chapter on *`aqida* in his *Ihya'*, in the works of al-Ash`ari, and even in the *`Aqida wasitiyya* of Ibn Taymiyya. These intercessors are a mercy from ALLAH and it is an obligation and an order for mankind to seek out ALLAH's mercy.

The seeking of intercession has two effects: one is immediate, in increasing the faith of the person and availing him all sorts of benefits in the world; the other is delayed until Resurrection.

About the statement in *al-Wala' wa al-bara'* that among the "ten actions that negate Islam" is "relying on an intermediary between oneself and ALLAH when seeking intercession,"<sup>5[4]</sup> then the deceptiveness of the statement is obvious, since the meaning of intercession is intermediary. How can one at the same time seek an intermediary and refrain from relying on him? This would not be the act of a believer but of a duplicitous person. Besides language and logic it is clear in the hadith of the Great Intercession in Bukhari and Muslim that the people will seek intercessors in vain among all the Prophets **until they come to the Seal of Prophets seeking to rely upon him for intercession, and he confirms that he is able to fulfill their request.** This is one of the matters which the Prophet boasted about in the hadith "I have been given five things..." What then is the import of reducing it to an "action that negates Islam" other than to reduce the status of the Prophet himself and of his intercession?

ALLAH has created intercession as He has created everything else, out of mercy; He also said: "My Mercy encompasses all things" (7:156). No doubt His greatest Mercy is the Prophet, concerning whom He said: "We did not send you save as a Mercy to the Worlds" (21:107). Belief in the Prophet's intercession is tied to the witnessing to the truth he brought and the recognition by the believers of his right as ALLAH's greatest Mercy. The angels intercede according to Qur'an, yet the Prophet is nearer to ALLAH than the nearest among them. No-one will speak on the Day of Judgment except those who have permission, and it is related in authentic hadith that ALLAH gave permission to the Prophet. The Prophet will not be saying "I and Myself" but will be saying "*ummati, ummati* (My Community)" and that is intercession which, unless it is reliable, cannot be hoped for nor looked forward to, as the "Salafis" try to suggest.



ALLAH said in Surat Yunus:

**Is it a matter of wonderment to men that We have sent Our revelation to a man from among themselves? That he should warn mankind and give the glad tidings to the Believers that they have with their Lord a truthful foothold/forerunner. But the unbelievers say: This is an evident sorcerer. (10:2)**

The following is one of the authoritative explanations for the expression "a truthful foothold/forerunner" (*qadama sidqin*):

"A truthful foothold/forerunner": Bukhari in his *Sahih* [book of *Tafsir* for Surat Yunus, ch. 1], Tabari in *Jami` al-bayan*, Qurtubi in *al-Jami` li al-ahkam*, Ibn `Uyayna in his *Tafsir*, Ibn Kathir in his *Tafsir*, Suyuti in *al-Durr al-manthur* and *al-Riyad al-aniqa*, Abu al-Fadl al-Maydani in *Majma` al-amthal*, Abu al-Shaykh, Ibn Mardawayh in his *Tafsir*, Ibn Abi Hatim in his *Tafsir*, and others said, on the authority of the Companions: `Ali Ibn Abi Talib and Abu Sa`id al-Khudri, and the Tabi`in: al-Hasan, Qatada, Mujahid, Zayd Ibn Aslam, Bakkar Ibn Malik, and Muqatil: "It is Muhammad, blessings and peace upon him."

Qurtubi said: "It is Muhammad *sallALLAHu `alayhi wa sallam*, for he is an intercessor whom the people obey and who precedes them, just as he said: I will be your scout at the Pond (*ana faratukum `ala al-hawd*). And he was asked about its meaning and said: **It is my intercession, for you to use me as a means to your Lord** (*hiya shafa`ati tawassaluna bi ila rabbikum*)." Ibn Kathir mentioned the latter meaning in his *Tafsir* (2:406, 4:183) as well as al-Razi in his (8:242).

al-Hakim al-Tirmidhi said: "ALLAH gave him precedence (*qaddamahu*) with the Praiseworthy Station (*al-maqam al-mahmud*). Qurtubi mentioned it.

Suyuti said: "Ibn Jarir al-Tabari and Abu al-Shaykh narrated that al-Hasan said: It is Muhammad blessings and peace upon him, who is an intercessor for them on the Day of Rising; and Ibn Mardawayh narrated from `Ali Ibn Abi Talib through al-Harith and from Abu Sa`id al-Khudri through `Atiyya: It is Muhammad blessings and peace upon him, he is an intercessor in truth on their behalf on the Day of Rising."

Intercession in no way diminishes the fact that everything is under ALLAH's sovereignty. However, ALLAH created secondary causes and means, and He has said: "Seek the means to ALLAH" (5:35). Intercession is but one of those means and not the smallest. The fact that the Prophet said that to utter *la ilaha illALLAH* from the heart guaranteed his intercession, implies that there is immense good in his intercession; what would we wish for in addition to the benefit brought by uttering the *kalima*, if it were not to be prized immensely?

That is why sincere love of the Prophet and of pious people is of a tremendous benefit, as one hopes thereby to be loved back. The Prophet said to the Arab who had prepared nothing for the Final Hour other than love for ALLAH and His Prophet: *yuhshar al-mar' ma` man ahabb*, "One is raised in the company of those he loves," and the Companions who were present said this was the happiest day of their lives for hearing this promise.<sup>6[5]</sup> All this implies reliance, and contradicts the assertion of the book *al-Wala' wal-Bara'* that "relying on an intermediary between oneself and ALLAH when seeking intercession negates Islam."

The asking of intercession from the intercessor, as the asking of *du`a* from a pious Muslim, in no way implies that the person who asks believes any good can come apart from ALLAH. In effect he

is asking ALLAH, but he is using the means that ALLAH put at his disposal, including the intercession of those who may be closer than himself to ALLAH. To refuse to believe that other may be closer than us to ALLAH is the sin of Iblis.

Imam Ghazali said in the section on doctrine of his *Ihya'*:

It is obligatory to believe in the intercession of first the Prophets, then religious scholars, then martyrs, then other believers, the intercession of each one commensurate with his rank and position with ALLAH Most High.<sup>7[6]</sup>

A contemporary scholar wrote the following explanation of the meaning of intercession:

#### **What is the meaning of Intercession?**

*al-shafa'a* (intercession) is derived from *al-shaf'* which means "even" as opposed to odd, since the interceder adds his own recommendation to the plea of the petitioner; in this way the number of pleaders becomes even, and the weak plea of the petitioner is strengthened by the prestige of the intercessor. We are accustomed in our social and communal life to seek others' intercession and help for fulfilling our needs.

We resort to it to get an advantage or to ward off a disadvantage. Here we are not talking about an advantage or a disadvantage, a benefit or a harm that is caused by natural causes, like hunger and thirst, heat or cold, illness or health; because in such cases we get what we want through natural remedies, like eating and drinking, wearing clothes, getting treatment and so on. What we are talking here about is the benefit and harm, punishment and reward resulting from the social laws made by civil authorities.



From the nature of the relationship of mastership-and-servitude, and for that matter, between every ruler and ruled, rise some commandments, orders and prohibitions; one who follows and obeys them is praised and rewarded, and the one who disobeys is condemned and punished; that reward or punishment may be either material or spiritual. When a master orders his servant to do or not to do a thing, and the servant obeys him he gets its reward; and if he disobeys he is punished. Whenever a rule is made, the punishment for its infringement is laid down too. This is the foundation which all authorities are built upon.

When a man wants to get a material or spiritual benefit but is not suitably qualified for it; or when he desires to ward off a harm which is coming to him because of his disobedience, but has no shield to protect himself, then comes the time for intercession.

In other words, when he wants to get a reward without doing his task, or to save himself from punishment without performing his duty, then he looks for someone to intercede on his behalf. But intercession is effective only if the person for whom one intercedes is otherwise qualified to get the reward and has already established a relationship with the authority. If an ignorant person desires appointment to a prestigious academic post, no intercession can do him any good; nor can it avail in case of a rebellious traitor who shows no remorse for his misdeeds and does not submit to the lawful authorities. It clearly shows that intercession works as a supplement to the cause; it is not an independent cause.

The effect of an intercessor's words depends on one or the other factor which may have some influence upon the concerned authority; in other words, intercession must have a solid ground to stand upon.

The intercessor endeavours to find a way to the heart of the authority concerned, in order that the said authority may give the reward to, or waive the punishment of, the person who is the subject of intercession. An intercessor does not ask the master to nullify his mastership or to release the servant from his servitude; nor does he plead with him to refrain from laying down rules and regulations for his servants or to abrogate his commandments (either generally or especially in that one case), in order to save the wrong-doer from the due consequences; nor does he ask him to discard the canon of reward and punishment (either generally or in that particular case). In short, intercession can interfere with neither the institution of mastership and servanthship nor the master's authority to lay down the rules; nor can it effect the system of reward and punishment. These three factors are beyond the jurisdiction of intercession.

What an intercessor does is this: he accepts the inviolability of the above mentioned three aspects. Then he looks at one or more of the following factors and builds his intercession on that basis:

He appeals to such attributes of the master as give rise to forgiveness, e.g., his nobility, magnanimity and generosity.

He draws attention to such characteristics of the servant as justify mercy and pardon, e.g., his wretchedness, poverty, low status and misery.

He puts at stake his own prestige and honour in the eyes of the master.

Thus, the import of intercession is like this: I cannot and do not say that you should forget your mastership over your servant or abrogate your commandment or nullify the system of reward and punishment. What I ask of you is to forgive this defaulting servant of yours because you are magnanimous and generous, and because no harm would come to you if you forgive his sins; and/or because your servant is a wretched creature of low status and steeped in misery; and it is befitting of a master like you to ignore the faults of a slave like him; and/or because you have bestowed on me a high prestige, and I implore you to forgive and pardon him in honour of my intercession.

The intercessor, in this way, bestows precedence on the factors of forgiveness and pardon over those of legislation and recompense. He removes the case from the latter's jurisdiction putting it under the former's influence. As a result of this shift, the consequences of legislation (reward and punishment) do not remain applicable. The effect of intercession is, therefore, based on shifting the case from the jurisdiction of reward and punishment to that of pardon and forgiveness; it is not a confrontation between one cause (divine legislation) and the other (intercession).

By now it should be clear that intercession too is one of the causes; it is the intermediate cause that connects a distant cause to its desired effect.

ALLAH is the ultimate Cause. This causality shows itself in two ways:

First: in creation: every cause begins from Him and ends up to Him; He is the first and the final Cause. He is the real Creator and Originator. All other causes are mere channels to carry His boundless mercy and limitless bounty to His creatures.

Second: in legislation: He, in His mercy, established a contact with His creatures; He laid down the religion, sent down His commandments, and prescribed suitable reward and appropriate punishment for His obedient and disobedient servants; He sent Prophets and apostles to bring us good tidings and to warn us of the consequences of transgression. The Prophets and apostles conveyed to us His message in the best possible way. Thus His proof over us was complete: "and the word of your Lord has been accomplished with truth and justice, there is none to change His words" (6:115).

Both aspects of causality of ALLAH may be, and in fact are, related to intercession:

1. Intercession in creation: quite obviously the intermediary causes of creation are the conduits that bring the divine mercy, life, sustenance and other bounties to the creatures; and as such they are intercessors between the Creator and the created. Some Qur'anic verses too are based on this very theme: "Whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission" (2:255); "Surely your Lord is ALLAH, who created the heavens and the earth in six periods, and He is firmly established on the throne, regulating the affair; there is no intercessor except after His permission" (10:3).

Intercession in the sphere of creation is only the intermediation of causes between the Creator and the created thing and effect in bringing it into being and regulating its affairs.

2. Intercession in legislation: intercession, as analyzed earlier, is effective in this sphere too.

It is in this context that ALLAH says: "On that day shall no intercession avail except of him whom the Beneficent God allows and whose word He is pleased with" (20:109); "And intercession will not avail aught with Him save of him whom He permits" (34:23); "And how many an angel is there in the heavens whose intercession does not avail at all except after ALLAH has given permission to whom He pleases and chooses" (53:26); "... and they do not intercede except for him whom He approves ..." (21:28); "And those whom they call upon

besides Him have no authority for intercession, but he who bears witness of the truth and they know (him)" (43:86).

These verses clearly affirm an intercessory role for various servants of ALLAH, both men and angels, with divine permission and pleasure. It means that ALLAH has given them some power and authority in this matter, and to Him belongs all the kingdom and all the affairs. Those intercessors may appeal to ALLAH's mercy, forgiveness and other relevant attributes to cover and protect a servant who otherwise would have deserved punishment because of his sins and transgressions. That intercession would transfer his case from the general law of recompense to the special domain of grace and mercy (it has already been explained that the effect of intercession is based on shifting a case from the former's to the latter's jurisdiction; it is not a confrontation between one law and the other). ALLAH clearly says: "... so these are they of whom ALLAH changes the evil deeds to good ones" (25:70).

ALLAH has the power to change one type of deed into another, in the same way as He may render an act null and void. He says: "And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust" (25:23); ... "so He rendered their deeds null" (47:9); "If you avoid the great sins which you are forbidden, We will expiate from you your sins" (4:31);

"Surely ALLAH does not forgive that any thing should be associated with Him, and forgives what is besides that to whomsoever He pleases" (4:48).

The last quoted verse is certainly about the cases other than true belief and repentance, because with belief and repentance even polytheism is forgiven, like any other sin. Also ALLAH may nurture a small deed to make it greater than the original: "These shall be granted their reward twice" (28:54); "Whoever brings a good deed, he shall have ten like it" (6:160). Likewise, He may treat a nonexistent deed as existing: "And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he has done" (52:21) .

To make a long story short, ALLAH does what He pleases, and decrees as He wills. Of course, He does so pursuant to His servants' interest, and in accordance with an intermediary cause, and intercession of the intercessors (e.g., the Prophets, the Friends of ALLAH and those who are nearer to Him) is one of those causes, and certainly no rashness or injustice is entailed therein. It should have been clear by now that intercession, in its true sense, belongs to ALLAH only; all His attributes are intermediaries between Him and His creatures and are the channels through which His grace, mercy and decrees pass to the creatures; He is the real and all-encompassing intercessor: "Say: ALLAH's is the intercession altogether" (39:44); ... "you have not besides Him any guardian or any intercessor" (32:4); ... "there is no guardian for them nor any intercessor besides Him" (6: 51). Intercessors other than ALLAH only get that right by His permission, by His authority.

In short, intercession with Him is a confirmed reality in all cases where it does not go against the divine glory and honour.<sup>8[7]</sup>

## PROOF-TEXTS OF INTERCESSION IN THE QUR'AN AND HADITH

### 1. Linguistic definitions

**S***hafa`a* is the Arabic noun for intercession or mediation or asking forgiveness from ALLAH for someone else. The word is used also in laying a petition before a king,<sup>9[8]</sup> interceding for a debtor,<sup>10[9]</sup> and in judicial procedure:

"Whoso makes a righteous intercession shall partake of the good that ensues therefrom, and whoso makes an evil intercession will bear the consequence thereof" (4:85);

"He who by his intercession invalidates one of ALLAH's *hudud* (laws concerning transgressions) is challenging (*tahadda*) ALLAH" (Bukhari, *Anbiya'* ch. 54).

He who makes intercession is called *shfi`* and *shaf`*.

### 2. Statement of the Doctrine of Intercession in Islam and the Obligations of Belief Therein

Hujjat al-Islam Imam Ghazali said:

It is obligatory to believe in the intercession of first the Prophets, then religious scholars, then martyrs, then other believers, the intercession of each one commensurate with his rank and position with ALLAH Most High.

[Cf. "ALLAH Himself is witness that there is no God save Him. And the angels and the men of learning too are witness" (3:18) and "Whoso obey ALLAH and the Messenger, they are with those unto whom ALLAH has shown favor, of the Prophets and the saints and the martyrs and the righteous. The best of company are they!" (4:69).]

Any believer remaining in hell without intercessor shall be taken out of it by the favor of ALLAH, no one who believes remaining in it forever, and anyone with an atom's weight of faith in his heart will eventually depart from it.<sup>11[10]</sup>

### 3. Proofs of intercession and mediation in the Qur'an

In the Holy Qur'an intercession is:

- a) negated in relation to the unbelievers,
  - b) established categorically as belonging to ALLAH,
  - c) further defined as generally permitted for others than ALLAH by His permission,
  - d) further specified as permitted for the angels on behalf of whomever ALLAH wills,
  - e) explicitly attributed to the Prophet in his lifetime,
  - f) alluded to in reference to the Prophet in the afterlife, and
  - g) alluded to in reference to the generality of the Prophets and the believers in the afterlife.
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**3.i)** The Day of Judgment is described as a day on which no intercession will be accepted from the Children of Israel (2:48) or the unbelievers generally speaking (2:254), or the idolaters (10:18, 74:48):

- 2:48: "And guard yourselves against a day when no soul will avail another, nor intercession be accepted from it";
- 2:254: "O believers, spend of that wherewith We have provided you before a day comes when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers."
- 10:18: "They worship beside ALLAH that which neither hurts nor profits them, and they say: These are our intercessors with ALLAH."
- 74:48: "The mediation of no mediators will avail them then."

**3.ii)** In absolute terms intercession belongs to ALLAH alone:

- 39:43-44: "Or choose they intercessors other than ALLAH? Say: What! Even though they have power over nothing and have no intelligence? Say: the intercession belongs to ALLAH."

**3.iii)** A further definition that "intercession belongs to ALLAH" is that intercession is actually permitted to others than ALLAH but only by His permission:

- 2:255: "Who should intercede with Him, except by His permission?"
- 10:3: "There are no intercessors save after His permission."
- 19:87: "They will have no power of intercession, save him who has made a covenant with his Lord."
- 43:86: "And those unto whom they cry instead of Him possess no power of intercession, except him who beareth witness unto the truth knowingly."

**3.iv)** Angels are permitted to intercede for whomever ALLAH wills, specifically among the believers:

- 21:26-28: "And they say: the Beneficent hath taken unto Himself a son... Nay, but honored slaves [angels]... and they cannot intercede except for him whom He accepteth, and they quake for awe of Him."
- 40:7: "Those who bear the Throne, and all who are round about it... ask forgiveness for those who believe."
- 42:5: "The angels hymn the praise of their Lord and ask forgiveness for those on the earth."

**3.v)** The intercession of the Prophet in his lifetime is explicitly and frequently established:

- 3:159: "Pardon them and ask forgiveness for them and consult with them upon the conduct of affairs."

- 4:64: "And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of ALLAH, and the Messenger had asked forgiveness for them, they would have found ALLAH forgiving, merciful."
- 4:106-107: "And ask forgiveness of ALLAH (for others). ALLAH is ever forgiving, merciful. And plead not on behalf of those who deceive themselves."
- 8:33: "But ALLAH would not punish them while thou wast with them, nor will He punish them while they seek forgiveness."
- 9:80, 84: "Ask forgiveness for them (the hypocrites) or ask not forgiveness for them; though thou ask forgiveness for them seventy times ALLAH will not forgive them... And never pray for one of them who dieth, nor stand by his grave."
- 9:103: "Pray for them. Lo! thy prayer is an assuagement for them."
- 9:113: "It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire."
- 24:62: "If they ask thy leave for some affair of theirs, give leave to whom thou wilt of them, and ask for them forgiveness of ALLAH."
- 47:19: "Know that there is no god save ALLAH, and ask forgiveness for thy sin and for believing men and believing women."
- 60:12: "Accept their [believing women's] allegiance and ask ALLAH to forgive them."
- 63:5-6: "And when it is said unto them: Come! The Messenger of ALLAH will ask forgiveness for you! they [the hypocrites] avert their faces and thou seest them turning away, disdainful. Whether thou ask forgiveness for them or ask not forgiveness for them, ALLAH will not forgive them."

**3.vi)** The intercession and mediation of the Prophet on the Day of Judgment has been established by the consensus of scholars (*ijma`*) and is an article of belief in Islam as stated in section 2. The Mu` tazili heresy rejected it, as they held that the man who enters the Fire will remain there forever. The consensus of scholars is based on the principle of permission (see the verses in section 3.c above), on the allusive verses in the present section, and on the more explicit hadiths quoted further below:

- 17:79: "It may be that thy Lord will raise thee to a Praised Station."
- 93:5: "And verily thy Lord will give unto thee so that thou wilt be content."

**3.vii)** The intercession of the generality of the Prophets as well as the believers has similarly been established by the verses of sections 3.c and 3.e above, i.e. based on permission, and also because Prophets have made a covenant with their Lord (33:7, 3:81) and do bear witness unto the truth knowingly. The latter is true also of the elite of the believers (3:18: "ALLAH, the angels, and the men of learning"). There are also the following verses concerning the Prophets' intercession in their lifetime:

- 12:97-98: "And they said: O our father! Ask forgiveness of our sins for us for lo! we were sinful. And he [Jacob] said: I shall ask forgiveness for you of my Lord. He is the forgiving, the merciful."
- 19:47: "He [Abraham] said: Peace unto thee. I shall ask forgiveness of my Lord for thee."



- 60:4: "Abraham promised his father: I will ask forgiveness for thee, though I owe nothing for thee from ALLAH."

There are also the following verses concerning the believers' intercession in their lifetime:

- 9:113: "It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it has become clear that they are people of hellfire."

- 59:10: "And those who came after them say: Our Lord! forgive us and forgive our believing brothers who lived before us."

#### 4. Proofs of intercession/mediation in the hadith

In the hadith the power of intercession is emphasized as given:

- a) To the Prophet exclusively of other Prophets;
- b) To special members of the Prophet's Community, such as saints and scholars;
- c) To the common believers of the Prophet's Community.

##### 4. a) Intercession of the Prophet:

##### 4. a.1) In his lifetime for those who passed away:

- All the authentic traditions concerning the Prophet's prayer and *takbir* over the graves of the believers.

- Muslim (*jana'iz*): Abu Hurayra narrates that a dark-complexioned woman or young man used to sweep the mosque. When that person died, no-one told the Prophet until he enquired about it and then went to pray over the grave. He remarked: "Verily, these graves are full of darkness for their dwellers. Verily, ALLAH Mighty and Glorious illumines them for their occupants by reason of my prayer for them."

- Muslim (*jana'iz*): `Awf Ibn Malik said that after he heard the words of the Prophet's prayer over a dead person, he earnestly desired that he were that dead person.

- Muslim (*jana'iz*): Muhammad Ibn Qays narrates from `A'isha that the Prophet on every night that he was with her used to quietly get dressed and leave at the end of the night, and she once followed him surreptitiously until he reached Baqi` [the graveyard of the believers] where he prayed for the dead. Later he told her that Jibril had come to him and said: "Your Lord has commanded you to go to the inhabitants of Baqi` and beg forgiveness for them."

##### 4. a.2) In the afterlife:

- al-Daraqutni, al-Dulabi, al-Bayhaqi, Khatib al-Baghdadi, al-`Uqayli, Ibn `Adi, Tabarani, and Ibn Khuzayma in his *Sahih*, all through various chains going back to Musa Ibn Hilal al-`Abdi from `Ubayd ALLAH Ibn `Umar, both from Nafi`, from Ibn `Umar: **"Whoever visits my grave, my intercession will be guaranteed for him."**

Ibn Hajar al-Haytami said in his commentary on Nawawi's *Idah fi manasik al-hajj*:

Ibn Khuzayma narrated it in his *Sahih* but alluded to its weakness. Ibn al-Kharrat and Taqi al-Subki declared it sound (*sahih*). Daraqutni and Tabarani also narrate it with the wording: "Whoever visits me with no other need than visiting me, it is my duty to be his intercessor on the Day of Judgment." One version has: "It is ALLAH's duty that I be his intercessor on the Day of Judgment." Ibn al-Subki declared it sound.

Although declaring all the chains of this hadith imperfect (*layyina*), Dhahabi nevertheless said that they strengthened each other and declared the chain *jayyid* (good) as narrated, in *Mizan al-i'tidal*, (4:226): That is, the hadith is *hasan* (*li gayrihi?*). Al-hafiz Sakhawi confirmed him in the *Maqasid al-hasana*, while al-Subki declared it *sahih* in *Shifa' al-siqam* (p. 12-13) and Samhudi in *Sa'adat al-darayn* (1:77). Allama Lucknawi in *al-Ajwiba al-fadila* (p. 155) said: "And this [declaring it authentic] until today is the custom of the people who have reached mastery of this science."

About Musa Ibn Hilal, Dhahabi in his *Mizan* (3:220) said: "*Huwa salih al-hadith*" which means: "He is good enough in his narrations." Ibn `Adi said in *al-Kamil fi al-du'afa* (6:2350): "He (Musa Ibn Hilal) is most likely acceptable; other people have called him unknown (*majhul*) and this is not true... He is one of the shuyukh of Imam Ahmad and most of them are trustworthy." Lucknawi said in *al-Raf' wa al-takmil* (p. 248-249): "Abu Hatim [al-Razi]'s saying whereby Musa Ibn Hilal is unknown is rejected, because it is established that those who are trustworthy narrated hadith from him." Even Shaykh al Albani (May ALLAH forgive and have mercy on him) declared him *thabit al-riwaya* (of established reliability) in his *Irwa'* (4:338).

About `Ubayd ALLAH Ibn `Umar al-`Umari: Dhahabi calls him *saduq hasan al-hadith* (truthful, of fair narrations) in *al-Mughni* (1:348); Sakhawi says of him *salih al-hadith* (his narrations are good enough) in *al-Tuhfa al-latifa* (3:366); Ibn Ma'in said to Darimi about him: *salih thiqa* (good enough and trustworthy) in *al-Kamil* (4:1459).

al-Lucknawi also said about this hadith in his book *Zafr al-amani* (p.422): "There are some who declared it weak, and others who asserted that all the hadiths on visitation of the Prophet are forged, such as Ibn Taymiyya and his followers, but both positions are false for those who were given right understanding, for verification of the case dictates that the hadith is *hasan*, as Taqi al-Din al-Subki has expounded in his book *Shifa' al-siqam fi ziyarat khayr al-anam*."

Among those who fall into the category of "Ibn Taymiyya and his followers" on this issue: Ibn `Abd al-Hadi who wrote *al-Sarim al-munki* in an attempt to refute Subki's book *Shifa' al-siqam* on the great merit of visiting the Prophet; the Saudi author (and the late grand *mufti*) Abdul Azeez bin Baz who said: "the ahadith that concern the desirability of visiting the grave of the Prophet are all weak, indeed forged" (*kulluha da'ifa bal mawdu'a*) in the 1993 edition of *Fath al-bari* (3:387); Nasir al-Din Albani (May ALLAH forgive and have mercy on him), who claimed that the visit to the Prophet ranks among the **innovations** in *Talkhis ahkam al-jana'iz* (p. 110) and elsewhere in his writings; and Nasir al-Jadya`, who in 1993 obtained his Ph.D. with First Honors from the University of Muhammad Ibn Sa`ud after writing a 600-page book entitled *al-Tabarruk* in which he perpetuates the same claim (p. 322). One will find such books printed and distributed far and wide, while the classical books of the scholars of the past of *Ahl al-Sunna* are deliberately ignored and made unavailable to Muslims at large.

Despite the claims of Wahhabis and "Salafis," the hadith "Whoever visits my grave is guaranteed my intercession" is one of the proof-texts adduced by the *ulama* (quite naturally the *ulema* of the past) of Islam to derive the obligation or recommendation of visiting the Prophet's grave and seeking him as *wasila* (intermediary/means), as will be seen further down, in the chapter on visiting the Prophet's grave. The erudite student of the erudite Imam Ibn Hajar Asqalaani namely Imam Al-Hafiz Sakhawi said in *al-Qawl al-badi`* (p. 160):

The emphasis and encouragement on visiting his noble grave is mentioned in numerous hadiths, and it would suffice to show this if there was only the hadith whereby the truthful and



God-confirmed Prophet promises that his intercession among other things becomes obligatory for whoever visits him, and the Imams are in complete agreement from the time directly after his passing until our own time that this [i.e. visiting him] is among the best acts of drawing near to ALLAH.

It is not a surprise that the erudite scholar and Shaykh al Islam of his time recognized by all completely said in his "*al adhkar muntakhib min kalaam al sayyid al abrar*" regarding the visitation to the prophets grave after Hajj:

"*fa inna ziyaarati صلى الله عليه وآله وسلم min ahhimul qurubaaat wa arbah al masayeecwa afdalut talabaat*" meaning "verily the visit to the prophet alyhi salam is one of the nest ways of drawing near .....and is the best *talab* or "search"". (p.263 '*fasl fi ziyaarat al qabr ul rasool ALLAH sAllahu alyhi wasallam wa adhkaarihi*')"

- Muslim: "Whoever repeats after the words of the *mu'adhdhin*, my intercession will be guaranteed for him."

- Tirmidhi (*hasan gharib*) and Ibn Hibban: "Those closest to me in the hereafter are those who invoked blessings upon me the most (in dunya)."

- The Prophet said: "My intercession is for those people of my Community who commit major sins." It is narrated by Tirmidhi (*hasan sahih gharib*), Abu Dawud, Ibn Majah, Ahmad, Ibn Hibban in his *Sahih*, and `Abd al-Haqq Ibn al-Kharrat al-Ishbili cited it in *Kitab al-'aqiba*. Ibn Hajar in *Fath al-bari* specified the following meaning of this hadith: "He did not restrict this to those who repented."<sup>12[11]</sup>

- In Bukhari, from `Imran Ibn Husayn, whereby the Prophet said: "A people will come out of the Fire through the intercession of Muhammad, and will enter Paradise. They will be called the *Jahannamiyyun*."

- In Muslim's *Sahih*: `Abdullah Ibn `Amr Ibn al-`As narrated that the Prophet recited the prayer of Ibrahim: "My Lord! Lo! They have led many of mankind astray. But whoso followeth me, he verily is of me. And whoso disobeyeth me -- Still Thou art Forgiving, Merciful" (14:36). Then he recited the saying of `Isa: "If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Thy slaves)" (5:118). Then he raised his hands and said: "My Community, my Community!" and he wept. ALLAH said: "O Jibril, go to Muhammad and ask him what causes him to weep." When Jibril came and asked him he told him, upon which Jibril returned and told ALLAH -- Who knows better than him -- and He said: "O Jibril, go to Muhammad and tell him: We shall make thee glad concerning thy Community and We shall not displease you." (A reference to 93:5)

- Tirmidhi (*hasan sahih*) and Ibn Maja: Abu Ibn Ka`b narrated that the Prophet said: "On the Day of Judgment I shall be the Imam of Prophets and their spokesman and the owner of their intercession and I say this without pride" (a reference to 4:41).

- Tirmidhi (*hasan gharib*): From Anas, similar to the one before but applying to all people not only to Prophets.

- Tirmidhi (*hasan gharib sahih*): Abu Hurayra narrates that the Prophet said: "I shall stand before my Lord Glorious and Mighty and I shall be adorned with a garment from the garments of Paradise, after which I shall stand to the right of the Throne where none of creation will stand except myself."

- Tirmidhi (*gharib*): Ibn `Abbas narrates: "Some people close to the Prophet came and waited for him. When he came out he approached them and heard them saying: What a wonder it is that ALLAH Almighty and Glorious took one of His creation as His intimate Friend -- Ibrahim -- while another one said: What is more wonderful than His speech to Musa, to whom He spoke directly! Yet another one said: And `Isa is ALLAH's word and His spirit, while another one said: Adam was chosen by ALLAH. The Prophet said: I heard your words, and everything you said is indeed true, and I myself am the Beloved of ALLAH (*habibullah*) and I say this without pride, and I carry the flag of glory on the Day of Judgment and am the first intercessor and the first whose intercession is accepted, and the first to stir the circles of Paradise so that ALLAH will open it for me and I shall enter it together with the poor among my Community, and I say this without pride. I am the most honored of the First and the Last and I say this without pride."

- Bukhari and Muslim: Jabir narrated that the Prophet said: "I have been given five things which no Prophet was given before me:

I was made victor over my enemies through fear struck in their heart;  
I was permitted to take the booty of war;  
The whole earth was made a place of prostration for me and its soil ritually pure, so when the time to pray comes upon anyone of my Community, let him pray there and then;  
I was given *shafa`a* (intercession/mediation with ALLAH);  
Every Prophet was sent to his people in particular and I was sent to all peoples.

- Tirmidhi (*hasan*) and Ibn Maja: Abu Sa`id al-Khudri narrated that the Prophet said: "I am the leader of human beings and I say this without pride. I am the first whom the earth will give up when it cleaves, and the first intercessor and the first whose intercession is accepted. I hold the flag of glory in my hand, and under it comes Adam and everyone else."

- Bukhari and Muslim: Anas and Abu Hurayra respectively narrate that the Prophet said: "Every Prophet has a request that is fulfilled, and I want to reserve my request of intercession for my Community for the Day of Judgment."

- Ahmad and Tabarani (*hasan*): Burayda narrates that the Prophet said: "Verily I shall intercede on the Day of Judgment for more men than there are stones and clods of mud on the earth."

- Bukhari and Muslim: Abu Hurayra narrates a long hadith wherein the Prophet intercedes and his intercession is accepted when all other Prophets are powerless to intercede. In al-Hasan's version in Bukhari, the Prophet intercedes and is accepted four times:

For those who have a grain of faith in their heart;  
For those who have a mustard seed of faith in their heart;  
For those who have less than that of faith in their heart;  
For those who ever said: *la ilaha illALLAH*.

#### 4.b) Intercession of special members of the Prophet's Community:

##### 4.b.1) In their lifetime for the living

- Bukhari [*Istisqa`*]: Annas narrated: Whenever drought threatened them, `Umar Ibn al-Khattab used to ask ALLAH for rain through the mediation of al-`Abbas Ibn `Abd al-Muttalib. He [*`Umar*] used to say: "O ALLAH! We used to ask you through the means of our Prophet and You would bless us with rain, and now we ask You through the means of our Prophet's uncle, so bless us with rain." And it would rain.

**4.b.2) In the afterlife**

- Tirmidhi (*hasan*), Ibn Majah, and al-Hakim: Abu Umama narrated that the Prophet said: "More men will enter Paradise through the intercession of a certain man than there are people in the tribes of Rabi'ah and Mudar," and that the elders considered that this was `Uthman Ibn `Affan.

- Tirmidhi (*hasan sahih*), Ibn Majah, and al-Hakim (*sahih*): Abu Abi al-Jad'a narrated that the Prophet said: "More men will enter Paradise through the intercession of one man than there are people in the tribe of Banu Tamim." They asked him: "Other than you?" He said: "Other than me," and it was said Uways al-Qarani was meant.

**4.c) Intercession of the common believers among the Prophet's Community:****4.c.1) In their lifetime for those who passed away**

- Muslim (*jana'iz*): `A'ishah reports the Prophet as saying: "If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted."

- Muslim (*jana'iz*): Ibn `Abbas said: "I have heard the Prophet say: If any Muslim dies and forty men who associate nothing with ALLAH stand over his body in prayer, ALLAH will accept them as intercessors for him."

- Abu Dawud (Book 20, Number 3194): Narrated Abu Hurayra: `Ali Ibn Shammakh said: I was present with Marwan who asked Abu Hurayra: Did you hear how the Prophet used to pray over the dead?... Abu Hurayra said: O ALLAH, Thou art its Lord. Thou didst create it, Thou didst guide it to Islam, Thou hast taken its spirit, and Thou knowest best its inner nature and outer aspect. We have come as intercessors, so forgive him.

- Ahmad [4:79, 4:100] and others: In many traditions the number of acceptable intercessors in the funeral prayer is reduced to three rows of men, even if the number is under forty. Nawawi says the scholars of *usul al-Fiqh* adduce these traditions also.

**4.c.2) In the afterlife**

- Tirmidhi (*hasan*), al-Bazzar: Abu Sa'id al-Khudri and Anas respectively narrate that the Prophet said: "One will be told: Stand, O So-and-so, and make intercession, and he will stand and make intercession for his tribe and his family and for one man or two men or more according to his works."

- The *du`a* that is recited in the funeral prayer of a non-adult: "O ALLAH, make him/her our forerunner, and make him for us a reward and a treasure, make him one who will intercede (*shafi'an*) and whose intercession is accepted (*mushaffa'an*)."

In this *du`a* we are clearly asking for intercession from a person who has passed away, in fact we are asking for intercession from a child who has not done any deeds in this world at all. A version of it mentioning intercession is in Nawawi's *Adhkar*, in the chapter of the *du`as* over the dead, and it is translated in Nuh Keller's *Reliance* in the section on Funerals.

In fact every *janaza* prayer contains a request for the intercession of the deceased in the phrase *wa la tahrinna ajrahu* which means "and do not prevent his reward from reaching us."

Bukhari related that the Prophet also said: "He whose three children died before the age of puberty, they will shield him from the Hell-Fire, or will make him enter Paradise."

## 5. Overview of the events of the Last Day at the stage of intercession

The following is quoted from Dr. Muhammad Abul Quasem's book *Salvation of the Soul and Islamic Devotions*:

Islamic [belief] is that for salvation intercession will take place at two stages: on the Day of Judgment and after the sinners' entry into hell.

On the Day of Judgment it will take place first before the divine questioning; it is the Prophet Muhammad who will intercede first for the forgiveness of his community. Accepting this intercession, ALLAH will grant him permission to take to Paradise through its right gate (*al-bab al-ayman*) built for them especially, all those people of his community who are entitled to it without giving an account of their actions.<sup>13[12]</sup>

Then when, following the weighing of actions in the Balance the verdict of damnation will be passed to numerous groups of believers who commit major sins, intercessors, including all Prophets, will intercede for the forgiveness of many of them. The Prophet said: "My intercession is for those people of my Community who commit major sins."<sup>14[13]</sup> ALLAH out of mercy will accept... and save a large number of sinners. This salvation is free from damnation.

The second stage of intercession is after the sinners being like coal as a result of constant burning in Hell-fire for a long time.<sup>15[14]</sup> When they are suffering thus, intercessors will pray to ALLAH for the rescue of many of them. The result of this will be divine forgiveness of them before the end of their redemptive punishment. This is salvation after damnation.

Who will intercede in the Hereafter? Not only the angels and all Prophets, but also those believers who have high status with ALLAH, such as saints, sufis, religious scholars, and other pious men [and women], will be able to intercede for others.<sup>16[15]</sup>

May ALLAH send blessings and peace upon the Intercessor Brought Near to Him, our Master Muhammad, and upon his Family and Companions, and may He grant us his Prophet's intercession on the Day of Reckoning.

The early and late Imams of the Community have said clearly and unequivocally that *tawassul* through the Prophet is highly desirable and recommended for every person. Following are some of their words to this effect.

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Imam Malik was asked the following question by the Caliph Abu Ja'far al-Mansur: "Shall I face the *Qibla* with my back towards the grave of the Messenger of ALLAH when making *du'a* (after *salams*)?" He replied:

**How could you turn your face away from him when he is the means (*wasila*) of your and your father Adam's forgiveness to ALLAH on the Day of Resurrection? Nay, face him and ask for his intercession (*istashfi` bihi*) so that ALLAH will grant it to you as He said: "If they had only, when they were wronging themselves, come unto thee and asked ALLAH's forgiveness, and the Messenger had asked forgiveness for them, they would have found ALLAH indeed Oft-returning, Most Merciful (4:64)."**

Narrated by Qadi 'Iyad in his *Shifa'* (2:26-27) and *Tartib al-Madarik* (1:113-14) with an authentic chain, Imam Subki in his *Shifa' as-Siqam* (Ch. 4, 7), Qastallani in his *Mawahib Laduniyya*, Ibn Bashkuwal (*Qurbah* p. 84), and others. The chain is as follows: a group of the teachers of Qadi 'Iyad narrated to him from Abu'l Abbas Ahmad Ibn Dalhath (one of the Shuyukh of Ibn 'Abd al-Barr, who is "thiqa hafidh" – *Siyar* 18:567), from Abu'l Hasan 'Ali Ibn al-Fihri (one of the Shuyukh of Bayhaqi, d. 488H, "*muhaqqiq*" – Dhahabi's *Ibar* 1:227), from Abu Bakr Muhammad Ibn al-Faraj al-Jaza'iri ("thiqa" according to Ibn Mundhir – Sam'ani in *Ansab* 2:55), from Abu'l Hasan Ibn al-Muntab (the Qadi of Madina in his time, and one of the top Huffaz of the Malikis – Ibn Farhun in *Dibaj* and Sakhawi in *Tuhfa Latifa*), from Ya'qub Ibn Ishaq (one of the Shuyukh of Tabarani; Daraqutni: "la ba'sa bih" – Khatib in *Tarikh* 14:291), from Khalid Ibn Humayd al-Iskandarani (d. 169H, a faqih among the companions of Imam Malik – see *Tartib al-Madarik* 1:178 and Khafaji's *Nasim ar-Riyad* 3:397; this is not Ibn Humayd ar-Razi as some have claimed), from Imam Malik (d. 179H). Not one of the Maliki scholars rejected it or stated it was false, and all of them accepted it and acted upon it; so no attention is paid to Ibn Taymiyya, who rejected it, supposedly knowing more about what Imam Malik said or didn't say than the Maliki scholars themselves! What also supports this is that when the Prophet alyhi salaatu was salam himself would visit the graves of Madina and greet them and make *du'a*, he would face the graves, as is specifically mentioned in the hadiths about that... meaning facing the grave when making *du'a* is a Sunna. And when Ibn Umar would come to Madina, he would first visit his alyhi salaatu was salam grave and make *du'a* facing him, and do the same with Abu Bakr and 'Umar (*Hilya*, 1:308-09) it is also mentioned as such by Imam Abu Hanifah in his musnad contrary to Allama Ibn taymiyyahs statement that Abu Hanifah considers it to be makruh!. Nor can Ibn Taymiyya or his followers name a single Sahabi who said it was disliked or prohibited to face his grave alyhi salaatu was salam when making *du'a*. In addition, it is the madhhab of Imam Malik that one makes *du'a* facing the Prophet's grave (not the Ka'ba) when one visits and greets him alyhi salaatu was salam, as related from Malik by Ibn Wahb, Ashhab, and others, and recorded in the books of Maliki Fiqh (e.g. Ibn Mawaz, Ibn Juzayy's *Qawanin Fiqhiyya* 1:95, Qarafi's *Dhakhira* 3:375-76, Ibn Rushd's *Bayan wa Tahsil* 18:108, 444-45, 601-03, etc). The most Imam Malik ever said – as stated in *al-Mabsut* by Qadi Isma'il (broken chain) and even by Imam Qadi Iyadh – is that it is disliked **specifically** for residents of Madina to spend hours every day making *du'a* at his grave and in Qadi Iyadhs shifa it is mentioned that he considered it an innovation that people of madinah came and sat in front of his grave for the whole day and make dua, but not for those visiting from outside Madina he considered it necessary to do so. There is no book of Maliki Fiqh which states that it is disliked to make *du'a* at his grave, or which weakens this story of Malik with Abu Ja'far. The other madhhabs also mention specifically facing him alyhi salaatu was salam when making *du'a* at his grave: (Hanafi): *Tabaqat al-Hanafiyya* 1:282, Ibn Humam's *Sharh Fath al Qadir* 3:180-81; (Shafi'i): Nawawi's *Majmu'* 8:201-02; (Hanbali): Ibn Qudama's *Mughni* 3:297-99.

This report is also narrated by Abu al-Hasan ['Ali Ibn al-Hasan Ibn Muhammad Ibn al-'Abbas] Ibn Fihri al-Maliki al-Mis.ri (fl. 440) in his *Fad.a'il Malik* while al-Zurqani in his commentary on *al-Mawahib al-Laduniyya* said al-Qad.i 'Iyad narrated it in *al-Shifa* from Malik "with a good, or rather sound chain" and so does Imam al-Khafaji in his *Nasim al-Riyad*. (3:398). The report is also stated with out attribution to Malik by al-Bahuti, *Kashshaf al-Qina'* (2:516-517) and al-Shirwani, *H. awa shi Tuh. fat al-Muh. taj* (2:164). Ibn Qunfudh positively attributes it to Malik in his *wasilat al islam*. People like Sulayman Ibn Abdullah Ibn Muhammad Ibn Abdul Wahab in his *taysir al aziz* declares Imam Qadi Iyads chain to be weak and so does Allama Ibn Taymiyyah and Ibn Abdul Hadi in *Sarim*



*al Munki* and even the *ghair muqallid* Allama Shawkani in his “*nayl al awtar*” and Imam al-Zurqani in *Sharh. al-Mawahib* rejects this claim as “stemming from either ignorance or arrogance” and stated that the books of the Malikis are replete with the stipulation that *du‘a* be made while facing the grave cf. al-Qabisi, Abu Bakr Ibn ‘Abd al-Rahman, Khalil’s *Mansak*, al-‘Abdari, *al-Taj wal-Iklil* (3:400), al-Hatt ab, *Mawahib al-Jalil* (3:400), and others. As for the words of Dr. Muhammad Sa‘id al-Buti in his *Fiqh al-Sira* that *du‘a* facing the Grave is an innovation and the act of the ignorant, see the reply of al-Zurqani. The Hafiz, the hadith master Imam Ibn Jama‘a says in *Hidayat al-salik* (3:1381) about this narration: “It is related by the two *Hufadh* :hafiz Ibn Bashkuwal and al-Qadi ‘Iyad in *al-Shifa*’ after him, and no attention is paid to the words of those (likes of Allama Ibn taymiyyah) who claim that it is forged purely on the basis of his idle desires.”

The words “he is the means (*wasila*) of your and your father Adam's forgiveness to ALLAH” are confirmed by the verses whereby the Prophet is witness over all communities and people including their Prophets (2:143, 3:81, 4:41, 33:7), as well as the sound hadith of his intercession over all Prophets on behalf of all believers in *Sahih al-Bukhari* (*Kitab al-tawhid*).

Imam Ahmad made *tawassul* through the Prophet a part of every *du‘a* according to the following report: Imam ‘Ala’ al-Din al-Mardawi al Hanbali said in his book *al-Insaf fi ma‘rifat al-raji‘ min al-khilaf ‘ala madhhab al-Imam al-mubajjal Ahmad Ibn Hanbal* (3:456):

The correct position of the [Hanbali] *madhhab* is that it is permissible in one's supplication (*du‘a*) to use as one's means a pious person, and it is said that it is desirable (*mustahabb*). Imam Ahmad said to Abu Bakr al-Marwazi: *yatawassalu bi al-nabi fi du‘a’ih* -- “Let him use the Prophet as a means in his supplication to ALLAH.”

Abu Bakr al-Marwazi narrated in his *Mansak* that Imam Ah.mad pre ferred for one to make *tawassul* through the Prophet \_ in every supplica tion with the wording: “O Allah! I am turning to you with your Prophet, the Prophet of mercy. O Muh.ammad! I am turning with you to my Lord for the fulfilment of my need.” The report is mentioned in the books of the H. anbali *madhhab* (Ibn Mufl ih. ’s *Furu* (1:595=2:204); al-Mardawi’s *Insaf* (2:456); Ibn ‘Aqil’s *Tadhkira*; al-Buhuti, *Kashshaf al-Qina* (2:68); al-H ajjawi, *al-Iqna* (1:208)) as it bears on the *adab* of *du‘a* as a *fiqh* issue. Ibn Taymiyya cites it in his *Qa’ida fil-Tawassul wal-Wasila* (p. 98 and 155) where he attrib utes it to “Imam Ah.mad and a group of the *Salaf*” from *Mansak al-Marwazi* as his source – and in his *Radd ‘ala al-Akhna’i* (p. 168) where he cites the text of the *du‘a* in full, similar to the *du‘a* of the blind man in al-Tirmidhi and elsewhere and with the wording *Ya Muhammad*.

The lengthy wording of the *tawassul* according to the Hanbali *madhhab* as established by the hafiz Ibn ‘Aqil in his *Tadhkira* was also cited fully by Imam Kawthari in his appendix to Shaykh al-Islam Taqi al-Din al-Subki's *al-Sayf al-saqil* included in Imam Zahid Kawthari's edition of the latter.

Even the Imam of “Salafis” Shaykh Albani agrees about Imam Ahmed bin Hanbal when he says:

“Even though some of them have been allowed by some of the scholars, so [for instance] Imaam Ahmad allowed tawassul by means of the Messenger (alyhi salatu was salam ) alone, and others such as Imaam ash-Shawkaanee allowed tawassul by means of him and other Prophets and the Pious. However we, as is the case in all matters where there is disagreement, follow whatever is supported by the proof whatever that is, without blindly sticking to the opinions of men. We do not align ourselves except with the truth.” (Tawassul: Its types and Rulings. p.37)

I say that Imam Ahmed and others didn’t blindly stcik to any opinion. I ask: “Where did Imam Ahmed bin Hanbal get authority to allow this form of tawassul from?”. There can be only two answers:

- 1) He got it from some other Imam or scholar of his time, inturn blindly sticking to their *minhaj*. This can be only when it was accepted by the salaf as legal and experience does say so because Imam Ahmed too is from the salaf, and we even find others doing so and Allama Ibn Taymiyya too in his *qaidah jalilah* says that such dua have come from the salaf as we will show elsewhere in this book inshALLAH.
- 2) He got it from some authentic proof, and that is more likely and we know that there are many proofs for it as we will cite inshALLAH. The principle proof for Imam Ahmed and his followers must be the narration of Uthman Ibn Hunayf as we will cite below, inshALLAH.

Al-Dhahabi relates that Imam Ahmad used to seek blessings from the relics of the Prophet. Al-Dhahabi then lambasts who ever would fault the practice of *tabarruk* or seeking blessings from blessed objects:

‘Abd Allah Ibn Ahmad said: “I saw my father take a hair that belonged to the Prophet , put it on his mouth, and kiss it. I think I saw him put it on his eyes. He also dipped it in water and drank the water to obtain cure. I saw him take the Prophet’s bowl (*qas. ‘a*), wash it in water, and drink from it. I saw him drink Zamzam water in order to seek cure with it, and he wiped his hands and face with it.” I (Dhahabi) say: Where is the quibbling critic of Imam Ahmad now? It is also authentically established that ‘Abd Allah asked his father about those who touch the pommel of the Prophet’s pulpit and touch the wall of the Prophet’s room, and he said: “I do not see any harm in it.” May Allah protect us and you from the opinion of the *Khawarij* and from innovations! (Al-Dhahabi, *Siyar* (9:457). Ch. on Imam Ah.mad, section entitled *Min adabih*).

Some people might be astonished by reading about what Imam Malik has said or what Imam Ahmed bin Hanbal has said but this is only because of the decline of the traditional knowledge of *Ahle Sunnah wal jamaat* that it is so as the people who know the *madaahib* and follow them know all this and this is almost common knowledge among them.

**SEEKING MEANS (TAWASSUL)  
THROUGH THE PROPHETS NAME:**

**T**he specific *tawassul* through the Prophet is a request in acknowledgement of his standing as the chief intercessor for the Community before ALLAH, and it is a request for ALLAH's blessing as effected by ALLAH in the person of His Prophet and His saints -- not as effected by the latter without ALLAH, which is the belief those who oppose *tawassul* falsely impute to those who maintain it. ALLAH has said of His Holy Prophet, Peace be upon him:

He is anxious about what you do, and merciful with the believers. (9:128)

**If they had only, when they were unjust to themselves, come unto thee and asked ALLAH's forgiveness, and the Messenger had asked forgiveness for them, they would have found ALLAH indeed Oft-returning, Most Merciful (4:64)**

And if they had had patience till thou camest forth unto them, it had been better for them. And ALLAH is Forgiving, Merciful. (49:5)

If only they had been content with what ALLAH and His Apostle gave them, and had said, "Sufficient unto us is ALLAH! ALLAH and His Apostle will soon give us of His bounty: to ALLAH do we turn our hopes!" (9:59)

They swear by ALLAH to you (Muslims) in order to please you: But it is more fitting that they should please ALLAH and His Apostle, if they are Believers. (9:62)

ALLAH has mentioned all this about His Prophet because it is through His Prophet that He Himself has shown His greatest mercy and most comprehensive forgiveness, and it is by coming to the Prophet that the believers seek to obtain these from ALLAH. This is clear evidence, both now as it was then, that the mediation of the Prophet -- for that is the meaning of intercession -- can be sought to obtain forgiveness from ALLAH. The first hadith Imam Ahmad related from Anas Ibn Malik in his *Musnad Anas* is: "The whole Community of the people of Madina used to take the hand of the Prophet and rush to obtain their need with it."<sup>17[16]</sup>

The Mufti of Mecca at the time of the spread of the Ibn AbdulWahhabi heresy, al-Sayyid Ahmad Ibn Zayni Dahlan ash-shafi'i (d. 1304) [whose personality unfortunately by some "salafies" has been showcased in a wrong way as they say that he "misinformed the people about the "wahaabi movement"""] said in *Khulasat al-kalam*:

*Tawassul* (using means), *tashaffu`* (using intercession), and *istighatha* (asking help) all have the same meaning, and the only meaning they have in the hearts of the believers is that of *tabarruk* (using blessings) with the mention of ALLAH's beloved ones, since it is established that He grants His mercy to all His servants for the sake of His beloved ones, and this is the case whether they are alive or dead, because in either case the actual effecting agent and true executor is ALLAH Himself, and these beloved ones are only ordinary causes for His mercy. Like any other secondary causes, they have no effective power of influence in themselves.<sup>18[17]</sup>



The Prophet said on the authority of `Umar: "When Adam committed his mistake he said: O my Lord, I am asking you to forgive me for the sake of Muhammad. ALLAH said: O Adam, and how do you know about Muhammad whom I have not yet created? Adam replied, O my Lord, after You created me with your hand and breathed into me of Your Spirit, I raised my head and saw written on the heights of the Throne:

### LA ILAHA ILLALLAH MUHAMMADUN RASULULLAH

I understood that You would not place next to Your Name but the Most Beloved One of Your creation. ALLAH said: O Adam, I have forgiven you, and were it not for Muhammad I would not have created you."

It was transmitted through many chains and was cited by Bayhaqi (in *Dala'il al-nubuwwa*), Abu Nu'aym (in *Dala'il al-nubuwwa*), al-Hakim in *al-Mustadrak* (2:615), al-Tabarani in his *Saghir* (2:82, 207) with another chain containing sub-narrators unknown to Haythami as he stated in *Majma' al-zawa'id* (8:253), and Ibn `Asakir on the authority of `Umar Ibn al-Khattab, and most of these narrations were copied in Qastallani's *al-Mawahib al-laduniyya* (and al-Zarqani's Commentary 2:62). Although the hadith has been debated over by many "Salafis" and has been dealt very seriously with but here is a very beneficial summary of what is with the *sanad* of the hadith and what the opinion of the scholars about it is.

1. This hadith is declared sound (*sahih*) by al-Hakim in *al-Mustadrak* (2:651), although he acknowledges Abd al-Rahman Ibn Zayd Ibn Aslam, one of its sub-narrators, as weak. However, when he mentions this hadith he says: "Its chain is sound, **and it is the first hadith of Abd al-Rahman Ibn Zayd Ibn Aslam which I mention in this book**"; Al-Hakim also declares sound another version through Ibn `Abbas regarding the asking of the jews from ALLAH by the means of the prophet alyhi salaam before his advent into this world by their knowledge of him through their books. This will be dealt with later.(although Dhahabhi differs with him in his "*talkhees al mustadrak*".

2. The learned teacher of Imam Jalal-ud-din Suyuti and the reviver of the deen of his time, Shaykh-al-Islam Imam Hafiz Siraj ad- Din al-Bulqini declares this hadith sound in his *Fatawa*.

3. Al-Subki confirms al-Hakim's authentication (in *Shifa' al-siqam fi ziyarat khayr al-anam* p. 134-135) although Allama Ibn Taymiyya's rejection and criticism of this hadith was known to him and he rejects it, as well as saying that Allama Ibn Taymiyya's extreme weakening of Ibn Zayd is exaggerated. (although shaykh al-bani does mention this and he says that Imam taqi ad din subki followed Imam hakim blindly in saying that this hadith is sahih that is correct upto an extent)

4. The hadith is also included by Imam Qadi `Iyad al Maliki among the "sound and famous narrations" in *al-Shifa*, and he says that Abu Muhammad al-Makki and Abu al-Layth al-Samarqandi mention it; Qadi `Iyad says: "It is said that this hadith explains the verse: 'And Adam received words from his Lord and He relented towards him' (2:37)"; he continues to cite another very similar version through al-Ajurri (d. 360), about whom al-Qari said: "al-Halabi said: This seems to be the Imam and guide Abu Bakr Muhammad Ibn al-Husayn Ibn `Abd ALLAH al-Baghdadi, the compiler of the books *al-Shari'a* devoted to the Sunna, *al-Arba'un*, and others." This is confirmed by Allama Ibn Taymiyya in his *Qa'ida jaliha fi al-tawassul wal waseelah*: "It is related by Shaykh Abu Bakr al-Ajurri, in his book *al-Shari'a*."

5. *Al-hafiz* Allama Ibn al-Jawzi also considers it sound (*sahih*) as he cites it in the first chapter of *al-Wafa bi ahwal al-mustafa*, in the introduction of which he says: "**(In this book) I do not mix the sound hadith with the false,**" although he knew of `Abd al-Rahman Ibn Zayd's weakness as a narrator; he also mentions the version of Maysarah al-Fajr whereby the Prophet says: "When satan deceived Adam and Eve, they repented and sought intercession to ALLAH with my name"[this hadith is described with a discussion in the coming pages]; Ibn al-Jawzi also says in the chapter concerning the Prophet's superiority over the other Prophets in the same book: "Part of the exposition of his

superiority to other Prophets is the fact that Adam asked his Lord through the sanctity (*hurmat*) of Muhammad that He relent towards him, as we have already mentioned."

6. Suyuti cites it in his Qur'anic commentary *al-Durr al-manthur* (2:37) and in *al-Khasa'is al-kubra* (1:12) and in *al-Riyad al-aniqa fi sharh asma' khayr al-khaliqa* (p. 49), where he says that Bayhaqi considers it sound; this is due to the fact that Bayhaqi said in the introduction to the *Dala'il* that he only included sound narrations in his book, although he also knew and explicitly mentions 'Abd al-Rahman Ibn Zayd's weakness after the hadith; [note that both Suyuti and Bayhaqi are Shafi'i *fuqahaa* and *Ulema*. This also gives us an insight into the Shafi'i position of this. Also Imam Ibn Hajar al Haytami ash Shafi'i clarified a point about "*bi Haqqi*" in his "*Jawaaharal Munazzam*"]

7. Ibn Kathir mentions it after Bayhaqi in *al-Bidaya wal-Nihaya* (1:75, 1:180) (where he mentions its weakness due to Abdur Rahman bin Zayd bin Aslam but states that "we still should keep these of ALLAHS words in mind (regarding this hadith)) :

﴿وَعَصَى آدَمُ رَبَّهُ فَغَوَى ۝ ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى﴾

He even mentions this story in his "*qasas us anbiya*" in the story of Adam.

8. Nur ud Din Ibn Abu Bakr al-Haythami in *Majma' al-zawa'id* (8:253 #28870), al-Bayhaqi himself, and Imam Ali al-Qari in *Sharh al-shifa'* show that its chains have weakness in them. **However, the weakness of Abd al-Rahman Ibn Zayd was known by Ibn al-Jawzi, Subki, Bayhaqi, Hakim, and Abu Nu'aym, yet all these scholars retained this hadith for consideration in their books (I say because this is a narration that they considered to be under the category of *minaqib* virtues that people today are completely neglecting)**

9. Three scholars reject it, such as Allama Ibn Taymiyya (*Qa'ida jalila fi al-tawassul wal waseelah* p. 89, 168-170) and his two students Ibn 'Abd al-Hadi (*al-Sarim al-munki fir add alal subki* p. 61-63) and al-Dhahabi (*Mizan al-ittidal fi naqd ir rijal* 2:504 and *Talkhis al-mustadrak*), while 'Asqalani reports Ibn Hibban's saying that 'Abd al-Rahman Ibn Zayd was a forger (*Lisan al-mizan* 3:360, 3:442). Here are the complete original wordings of Imam Ibn Hibban regarding him in *al majruhin*:

عبد الرحمن بن زيد بن أسلم مولى بن عمر من أهل المدينة يروي عن أبيه روى عنه العراقيون وأهل المدينة مات سنة ثنتين وثمانين ومائة كان ممن يلقب الأخبار وهو لا يعلم حتى كثر ذلك في روايته من رفع المراسيل وإسناد الموقوف فاستحق الترك أخبرنا عمر بن محمد قال حدثنا محمد بن عيسى قال سمعت محمد بن إسماعيل يذكر عن علي بن عبد الله أنه ضعف عبد الرحمن بن زيد بن أسلم أخبرنا أحمد بن المثنى قال سمعت يحيى بن معين يقول عبد الرحمن وعبد الله وأسامة بنو زيد بن أسلم ليسوا بشيء أخبرنا أحمد بن الحسن بن أبي الصغير بالفسطاط قال حدثنا محمد بن عبد الله بن عبد الحكم قال سمعت الشافعي يقول ذكر لمالك حديث قال له من حدثك فذكر له إسنادا منقطعا قال له اذهب إلى عبد الرحمن بن زيد يحدثك عن أبيه عن نوح أخبرنا عمر بن محمد الهمداني قال حدثنا محمد بن عيسى الطرسوسي عن أحمد بن حنبل أنه سئل عن عبد الرحمن بن زيد بن أسلم فقال عبد الله أخوه لا بأس به قال أبو حاتم وهو الذي روى عن أبيه عن بن عمر قال قال رسول الله "صلى الله عليه وسلم" أحل لكم ميتتان ودمان فأما الميتتان فالحوت والجراد وأما الدمان فالكبد والطحال أخبرناه بن قتيبة قال حدثنا يزيد بن موهب قال حدثنا عبد الرحمن بن زيد عن أبيه عن عمر وروى عن أبيه عن عطاء بن يسار عن أبي سعيد الخدري قال قال رسول الله "صلى الله عليه وسلم" ثلاثة لا يظنون الصائم الحجامة والقيء والاحتلام أخبرناه المفضل بن محمد الجندي بمكة قال حدثنا إبراهيم بن محمد الشافعي قال حدثنا عبد الرحمن بن زيد عن أبيه وروى عن أبيه عن عطاء بن يسار عن أبي هريرة قال قال رسول الله "صلى الله عليه وسلم" ما من عبد يمر بقبر رجل كان يعرفه في الدنيا فيسلم عليه إلا عرفه ورد عليه السلام أخبرناه محمد بن سهل أبو تراب قال حدثنا الربيع بن سليمان قال حدثنا بشر بن بكر عن عبد الرحمن بن زيد بن أسلم عن أبيه وروى عبد الرحمن عن أبيه عن عطاء بن يسار عن أبي سعيد قال قال رسول الله "صلى الله عليه وسلم" من نام عن وتره أو نسيه فليصله إذا ذكره أخبرنا محمد بن المسيب قال حدثنا محمد بن عبد الرحمن بن غزوان قال حدثنا عبد الرحمن بن زيد بن أسلم وروى عن أبيه عن عطاء بن يسار عن أبي هريرة أن النبي "صلى الله عليه وسلم" قال من مات مرابطا أجرى الله عليه رزقه من الجنة وبما عمله يوم القيامة ووقى فتاني القبر أخبرناه محمد بن إسحاق الثقفي قال حدثنا قتيبة بن سعيد قال حدثنا عبد الرحمن بن زيد بن أسلم

And surely through these words we do come to know that he wasn't reliable enough and they are right to call this hadith daeef because of this but to say that it was maudu as some people say today is

wrong and to claim that it cant be used as a *minaqib* virtue hadith because it is too weak for that too is not completely correct at all.

10. At the same time, Allama Ibn Taymiyya elsewhere quotes it and the version through Maysara (I have provided the version of Maysara below) and says:

**فهذا الحديث يؤيد الذي قبله ، وهما كالتفسير للأحاديث الصحيحة**

"These two are like the elucidation (*tafsir*) of the authentic ahadith (concerning the same topic)" (*Fatawa* 2:150). The late Meccan hadith scholar Ibn `Alawi al-Maliki said: "This indicates that Ibn Taymiyya found the hadith sound enough to be considered a witness for other narrations (*salih li al-istishhad wa al-i'tibar*), because the forged (*al-mawdu`*) and the false (*al-batil*) are not taken as witness by the people of hadith"; al-Maliki also quotes (without reference) Dhahabi's unrestrained endorsement of the ahadith in Bayhaqi's *Dala'il al-nubuwwa* with his words: "You must take what is in it (the *Dala'il*), for it consists entirely of guidance and light." (*Mafahim yajibu an tusahhah* p. 47).

(The hadith of al Maysara al Fajar is): A proof for this stance is what is reported authentically from the Nabi ﷺ (SallALLAHu 'Alayhi wa Sallam) via the companion Maysarah:

قد أخرج الحافظ أبو الحسن بن بشران قال : حدثنا أبو جعفر محمد ابن عمرو ، حدثنا أحمد بن سحاق بن صالح ، ثنا محمد بن صالح ، ثنا محمد ابن سنان العوفي ، ثنا إبراهيم بن طهمان ، عن بديل بن ميسرة ، عن عبد الله بن شقيق ، عن ميسرة قال : قلت : يا رسول الله ، متى كنت نبياً ؟ قال : (( لما خلق الله الأرض واستوى إلى السماء فسواهن سبع سموات ، وخلق العرش ، كتب على ساق العرش : محمد رسول الله خاتم الأنبياء ، وخلق الله الجنة التي أسكنها آدم وجواء ، فكتب اسمي على الأبواب ، والأوراق والقباب ، والخيام ، وأدم بين الروح والجسد ، فلما أحياء الله تعالى : نظر إلى العرش فرأى اسمي فأخبره الله أنه سيد ولدك ، فلما غرهما الشيطان ، تأيا واستشفعا باسمي إليه

وأخرجه ابن الجوزي في الوفا بفضائل المصطفى من طريق ابن بشران

I said: "O Messenger of ALLAH ﷺ, when were you [first] a Prophet?" He replied: "When ALLAH ﷻ created the earth 'Then turned to the heaven, and fashioned it as seven heavens' (2:29), and created the Throne, He wrote on the leg of the Throne: "Muhammad the Messenger of ALLAH ﷺ is the Seal of Prophets" (Muhammadun Rasulullahi Khatamu al-Anbiya'). Then ALLAH ﷻ created Jannah in which He made Adam and Hawwa' dwell, and He wrote my name on the gates, its tree-leaves, its domes and tents, at a time when Adam was still between the spirit and the body. When ALLAH ﷻ ta'ala instilled life into him he looked at the Throne and saw my name, whereupon ALLAH ﷻ informed him that 'He [Muhammad (SallALLAHu 'Alayhi wa Sallam)] is the *Sayyid* (master) of all your descendants.' When Satan deceived them both, they repented and sought intercession (shafa'a) to ALLAH ﷻ with my name."

It has been reported by Ibn Al-Jawzi in his Al-Wafa bi Fadha'IL Al Mustafa from the chain of Ibn Bushran. Ibn Al Jawzi mentions,

**"Part of the demonstration of his superiority to other Prophets is the fact that Adam (SallALLAHu 'Alayhi wa Sallam) asked his Lord through the sanctity (*hurma*) of Muhammad (SallALLAHu 'Alayhi wa Sallam) that He relent towards him."**

This hadith has been declared Sahih by the Shuyukh of hadith. Dr. Gibril Haddad states the following regarding this hadith,: "Shaykh `Abd ALLAH ﷻ al-Ghumari cited it in *Murshid al-Ha'ir li Bayan Wad' Hadith Jabir* and said, "its chain is good and strong" while in *al-Radd al-Muhkam al-Matin* (p. 138-139) he adds: "It is the strongest Companion-corroboration (*shâhid*) I saw for the hadith of `Abd al-Rahman Ibn Zayd" as quoted also by Shaykh Mahmud Mamduh in *Raf` al-Minara* (p. 248)."

Elsewhere Maulana Muhammad Ibn Moulana Haroon Abasoomar states:

"The chain of narrators for this Hadith is totally different from the previous one. And in fact, Hafidh Ibn Hajar [rahimahullah] has stated concerning a completely different narration which has the very same chain of narrators, that this chain of narrators is strong. (*Al-Raddul Muhkamul Mateen* pgs.138-

139; *al-Ahaadeethul Muntaqaa* pg.14, both of Shaykh Abdullah Siddique al-Ghumari)”. [end quote from G. Haddad]

The student of Imam al-Suyuti: Imam Muhammad Ibn Yusuf al-Salihi of Damascus, who died in the year 942 AH, has mentioned in his multi-volume Sirah work known as: *Subul al-Hadi wal Rashhad*, this very narration from Maysara (radhiyALLAHu ‘Anhu) as follows (vol. 1/p. 86, Darul Kutub Ilmiyya edn, Beirut) from Imam Ibn al Jawzi:

**وروي ابن الجوزي بسند جيد لا بأس به** ، عن ميسرة رضي الله تعالى عنه قال : قلت يا رسول الله ، متى كنت نبيا ؟ قال : لما خلق الله الأرض واستوى إلى السماء فسواهن سبع سماوات وخلق العرش كتب على ساق العرش : محمد رسول الله خاتم الأنبياء . وخلق الله تعالى الجنة التي أسكنها آدم وحواء ، فكتب اسمي على الأوراق والأبواب والقياب والخيام ، وأدم بين الروح والجسد ، فلما أحياه الله تعالى نظر إلى العرش فرأى اسمي ، فأخبره الله تعالى أنه سيد ولدك . فلما غرهما الشيطان تابا واستشفعا باسمي إليه

“Ibn Al-Jawzi reported with a good chain, having no problems with it from Maysarah (Radhiya ALLAHu ‘Anhu)...” Then he mentions the hadith we mentioned above.

Apart from this as we have even said above that Ibn Jawzi in the starting and introduction of this book of his namely “*al wafa*” has stated that he has not mixed sound narrations with weak ones in this particular book of his so we can allude to the fact that he too considered this hadith to be sahih and strong.

Apart from this a review of this specific chain shows that all of the men are thiqat (trustworthy). The chain as mentioned before is:

حدثنا أبو جعفر محمد ابن عمرو، حدثنا أحمد بن اسحاق بن صالح، ثنا محمد بن صالح، ثنا محمد ابن سنان العوفي، ثنا إبراهيم بن طهمان، عن بديل بن ميسرة، عن عبد الله بن شقيق، عن ميسر

Abu Ja’far Muhammad Ibn ‘Amru, Ahmad Ibn Is-haq Ibn Salih, Muhammad Ibn Salih, Muhammad Ibn Sinan Al-‘Awaqi, Ibrahim Ibn Tahman from Budayl Ibn Maysarah from Abdullah Ibn Shaiq from Maysarah.

1) Abu Ja’far Muhammad Ibn ‘Amru is Ibn Bakhtari Ar-Razzaz. In his *tarjamah* in Tarikh Al Baghdad (by *Hafidh* Khateeb Baghdadi) it states, **ثقة ثبت**, *Thiqah* (highly trustworthy) and established. [3/132]

2) Ahmad Ibn Is-haq Ibn Salih. He is Abu Bakr Al Wazan. In Tarikh Al Baghdad in his *tarjamah* it states, صدوق, Honest/Truthful. [4/28]. Daraqutni says that there is no problem with him (la ba’asa bihi, as stated by Shaykh Haddad in his notes on this hadith)

3) Muhammad Ibn Salih could be one of two people. The first is Muhammad Ibn Salih, Abu Bakr Al Anmati known as Kilajah. Ibn Hajr states about him in his Taqrib, “Thiqah, Hafith (highly trustworthy and a master of hadith).” It also could be Muhammad Ibn Salih Al-Wasiti Ka’b Ath-Thira’a. In his *tarjamah* in Tarikh Al Baghdad (5/360) it states, “Thiqah”. Thus, the plausibility of this Muhammad Ibn Salih being either of the two men is of no harm considering the fact that they are both *thiqah* (trustworthy) in hadith

4) Muhammad Ibn Sinan Al ‘Uqi. Ibn Hajr states about him in his Taqrib “ثقة ثبت” (thiqah – highly trustworthy and established). Bukhari reports from him directly, 29 hadith (he is the shaykh of Imam Bukhari). Ibn Ma’in, Ad-Daraqutni, Muslimah and others declared him *Thiqah*

5) Ibrahim Ibn Tahman Al-Khurasani. Ibn Hajr mentions in his Tahthib At-Tahthib that Imams Ahmad, Abu Hatim, Abu Dawud, Ad-Darimi, and others deem him *Thiqah*. Ibn Al Mubarak says, “Sahih in Hadith”. [Entry 231 of Vol. 1 Page 85 published by Dar Al Ihya]. He is a narrator in the tow sahihs of Imam Bukhari and Imam Muslim.

The rest of the reporters are known as *thiqah* to anyone having the slightest familiarity with the sciences of hadith. It is therefore established from the proofs and research above that the chain of the hadith is authentic, as shown above. It is correct that this hadith is either hasan or sahih and that is



because all the narrators are *thiqah* except Ahmed bin Ishaq who is “*saduq*” and that would make the hadith *hasan* and ALLAH knows better and the *muhadditheen* have even deemed this hadith to be *sahih* and *jayyid* and ALLAH knows better but this hadith is *qawi* for sure.

We find yet another witnessing narration to the narration of Umar of Adams *Tawassul* through the prophet although the condition of the above narration has been established without doubt above:

أخرجه ابن المنذر في تفسيره عن محمد بن علي بن حسين بن علي عليهم السلام قال : لما أصاب آدم الخطيئة عظم كربه واشتد ندمه فجاءه جبريل عليه السلام فقال : ((يا آدم ! هل أدلك على باب توبتك الذي يتوب الله عليك منه ؟ قال : بلى يا جبريل ، قال : قم في مقامك الذي تتاجي فيه ربك فمجدده وادمح ، فليس شيء أحب إلى الله من المدح ، قال : فأقول ماذا يا جبريل ؟ قال : فقل : لا إله إلا الله وحده لا شريك له له الملك وله الحمد يحيي ويميت وهو حي لا يموت بيده الخير كله وهو على كل شيء قدير ، ثم تبوء بخطيئتك فتقول : سبحانك اللهم وبحمدك لا إله إلا أنت رب إني ظلمت نفسي وعملت سوء فاغفر لي إنه لا يغفر الذنوب إلا أنت ، اللهم إني أسألك بجاه محمد عبدك وكرامته عليك أن تغفر لي خطيئتي)). قال : ففعل آدم ، فقال الله : يا آدم ! من علمك هذا ؟ فقال : يا رب ! إنك لما نفخت في الروح فقامت بشراً سوياً أسمع وأبصر وأعقل وأنظر رأيت على ساق عرشك مكتوباً بسم الله الرحمن الرحيم ، لا إله إلا وحده لا شريك له محمد رسول الله ، فلما لم أر على أثر اسمك اسم ملك مقرب ، ولا نبي مرسل غير اسمه علمت أنه أكرم خلقك عليك ، قال : صدقت ، وقد ثبت عليك وغفرت لك . (كذا في الدر المنثور للسيوطي ج 1 ص 146)

“Ibn Mundhir has narrated it in his *tafseer* from Muhammad bin Ali bin Husayn bin Ali (and this man is Abu Jafar Muhammad al Baqir, the father of Imam Jafar as Sadiq) that he said “When the great sin came forward from Adam and when he felt a lot of shame for it, Gabriel came to him and said.....then Adam said “What should I say (there)?”. He said :say: there is no GOD except ALLAH the one and only without a partner, to whom the dominion belongs and for whom the praises are who gives life and death and who is himself everliving and eternal from whom good comes and who has power over everything” then ask for repentance for what you did then say “glory be to you O My Lord I ask you by the “*jaah*” of Muhammad your slave ....forgive me for my wrongdoing” then he said “Hence Adam did so” and ALLAH then said “ O Adam how did you come to know about this?” Adam said “O my lord, .....you gave me eyes and a brain and I saw on the stools of your *arsh* that it was written “In the name of ALLAH, the most beneficent, the most merciful, there is no GOD but ALLAH the Only One, without partners, Muhammad is ALLAH’s messenger..... And I knew that you wouldn’t place your name besides anyone except that he would be very close to you.....ALLAH said “you spoke the truth, and I have forgiven you”. (Such is also in *durr al manthur* of Imam Suyuti vol.1 p. 146)

Imam Muhammad Al Baqir is the one who is described as “*al Baqir*” only because he had reached a very high level of knowledge and is the father of Jafar as Sadiq and also the grandson of the prophets’ grandson Imam Husayn and he is one of *thiqaat* from the *tabiun*.

These narration witnesses make the hadith of Umar very strong and especially the hadith of Maysarah al Fajr from the prophet alyhi salaam is the strongest of them all and can be easily used as a proof and the other ahadith that are *daeef* in *isnaad* become “*hasan li gayrihi*”. Even if anyone doesn’t approve that they become *hasan li gayrihi* still the hadith of maysarah can be used individually and the hadith of Muhammad al Baqir as from the *ahle bayt* can be taken as a *hujjah* and proof also.

11. It is furthermore evident that Allama Ibn Taymiyya considers the meaning of the creation of everything for the sake of the Prophet as true and correct, as he declares in his *Majmu'at al-fatawa* in the volume on tasawwuf (11:95-97):

ومحمد سيد ولد آدم وأفضل الخلق وأكرمهم عليه ومن هنا قال من قال : إن الله خلق من أجله العالم أو أنه لولاه لما خلق عرشاً ولا كرسيّاً ولا سماء ولا أرضاً ولا شمساً ولا قمرّاً ، لكن ليس هذا حديثاً عن النبي لا صحيحاً ولا ضعيفاً ، ولم ينقله أحد من أهل العلم بالحديث عن النبي بل ولا يعرف عن الصحابة بل هو كلام لا يدرى قائله ، ويمكن أن يفسر بوجه صحيح كقوله تعالى . سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ . وقوله تعالى : . وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ ذَاتَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَأَتَاكُم مِّن كُلِّ مَّا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا . ، وأمثال ذلك من الآيات التي يبين فيها أنه خلق المخلوقات لبني آدم ، ومعلوم أن الله فيها حكماً عظيمة غير ذلك وأعظم من ذلك ، ولكن يبين لبني آدم ما فيها من المنفعة وما أسبغ عليهم من النعمة

فإذا قيل : فعل كذا لكذا لم يقتض أن لا يكون فيه حكمة أخرى ، وكذلك قول القائل : لولا كذا ما خلق كذا لا يقتضي ألا يكون فيه حكم أخرى عظيمة ، بل يقتضي إذا كان أفضل صالحي بني آدم محمد ، وكانت خلقته غاية مطلوبة وحكمة بالغة مقصودة [ أعظم ] من غيره صار تمام الخلق ونهاية الكمال حصل بمحمد صلى الله عليه وسلم .

“Muhammad is the Chief of the Children of Adam, the Best of Creation, and the noblest of them in the sight of ALLAH. This is why some have said that "ALLAH created the Universe due to him," or that "Were it not for him, He would have neither created a Throne, nor a Footstool, nor a heaven, earth, sun or moon." However, this is not a hadith on the authority of the Prophet... but it may be explained from a correct aspect...

Since the best of the righteous of the children of Adam is Muhammad, creating him was a desirable end of deep-seated purposeful wisdom, more than for anyone else, and hence **the completion of creation and the fulfilment of perfection was attained with Muhammad, may ALLAH Exalted bless him and grant him peace...** The Chief of the Children of Adam is Muhammad, may ALLAH Exalted bless him and grant him peace, Adam and his children being under his banner. He, may ALLAH Exalted bless him and grant him peace, said: "Truly, I was written as the Seal of the Prophets with ALLAH, when Adam was going to-and-fro in his clay," i.e. that my Prophethood was decreed and manifested when Adam was created but before the breathing of the Spirit into him, just as ALLAH decrees the livelihood, lifespan, deeds and misery or happiness of the slave when He creates the embryo but before the breathing of the Spirit into it.

Since man is the seal and last of all creation, and its microcosm, and since the best of mankind is thus the best of all creation absolutely, then **Muhammad, being the Pupil of the Eye, the Axis of the Mill, and the Distributor to the Collective, is as it were the Ultimate Purpose from amongst all the purposes of creation. Thus it cannot be denied to say that "Due to him all of this was created", or that "Were it not for him, all this would not have been created,"** so if statements like this are thus explained according to what the Book and the Sunna indicate, it is acceptable.

12. Its latter part is mentioned as a separate hadith in the wording: "Were it not for Muhammad, I would not have created the spheres (*al-afalak*)". al-'Ajuni said in *Kashf al-khafa* (#2123): "al-Saghani

(d.650) said it is forged. I say: but its meaning is correct." Similarly `Ali al-Qari said in *al-Asrar al-marfu`a* (#754-755): "al-Saghani (in *al-Ahadith al-mawdu`a* p. 7) said: "It is forged," however, its meaning is sound (*mi`nahu sahih*), as Daylami has narrated on the authority of Ibn `Abbas that the Prophet said: "Gabriel came to me and said: O Muhammad! Were it not for you, Paradise would not have been created, and were it not for you, the Fire would not have been created." And Ibn `Asakir's narration has: And were it not for you, the world would not have been created." Furthermore our meek research says that Imam Ibn Yazid al Khallal in his "*sunna*" (1:283) has related with his sanad from Abul Abbas Harun Ibn Abbas Hashmi (radiAllahu anh) that he said: Whoever denies the superiority of the Prophet (*alyhi salam*) according to me is a "*zindiq*" (heretic) and his *tauba* too wont be accepted and he should be killed as verily ALLAH has made the prophet *alyhi salam* superior to all the other prophets of his..... and in the tafseer of "*la amruka*" (surah al hujr) is that ALLAH is saying: "O Muhammad hadn't it been for you I wouldn't have created Adam" (and its Isnad is sahih as said by Shaykh Tahir ul Qadri but if it turns out against that then ALLAH knows the best) Imam Ahmad Dardir (one of the top authorities of the Maliki madhhab, who wrote *Sharh as-Saghir*, the most relied upon book of Maliki fiqh) similarly states: "Every tangible and intangible blessing (*baraka*) of Allah Most High in the heavens and the earth emanates from (meaning thru) the barakat of our Prophet Muhammad *alayhi salat wa salam* 34, who is without doubt the noblest creation of Allah absolutely and without exception... and his light (asws) is the origin of all lights and dense bodies, as he (asws) stated to Jabir. So he is the ontological intermediary (*wasita*) for all of creation, and had it not been for him there would be nothing created, as Allah said to Adam, 'Were it not for him, I would not have created you'" (*Sharh al-Saghir*, 4:777-78). The commentator, Shaykh Ahmad as-Sawi, stated here that it is necessary to believe this, and that whoever denies this has lost the benefit of this world and the Next. Imam Shafi'i himself, in the introduction to his *Risala*, stated the same thing as Imam Dardir. An indication of this reality can be found in the Prophet's statement, as recorded by Bukhari (3:1134): "Indeed, Allah is the Giver, and I am the distributor (*Qasim*)".

As for Shaykh Albani (May ALLAH forgive and have mercy on him)'s rejection of Qari's use of Daylami in support of the hadith with the words: "I do not hesitate to declare it weak on the basis that Daylami is alone in citing it" (*Silsila da'ifa* #282), it shows exaggeration and deviation from the practice of the scholars concerning Daylami and his book. Ibn Taymiyya said in *Minhaj al-sunna* (4:38): "The fact that Daylami alone narrates a hadith does not indicate that the hadith is sound." Note that he never said: "The fact that Daylami alone narrates a hadith indicates that it is forged," yet this is what Shaykh Albani (May ALLAH forgive and have mercy on him) concludes! The reader may compare Shaykh Albani (May ALLAH forgive and have mercy on him)'s method of apriori rejection in lieu of a discussion of the hadith itself, to Ibn Hajar al-`Asqalani's reliance on a hadith narrated by Daylami, as is shown by hadith #33 of his *Arba'un fi rad` al-mujrim `an sabb al-Muslim*, **although Daylami is alone in citing it**. Further in *Minhaj al-sunna* (4:78) Ibn Taymiyya declared of him and his book: "**al-Daylami in his book *al-Firdaws* mentioned many sound (*sahih*) hadiths, and also fair (*hasan*) narrations and forged ones.... He was one of the people of knowledge and religion and he was not a liar.**"

13. Ibn al-Qayyim in his *Bada'i` al-fawa'id* went so far as to represent ALLAH saying to humankind that everything was created for the sake of human beings:

*hal `arifat qimata nafsik? innama khalaqtu al-akwana kullaha laka... kullu al-ashiya'i shajaratun wa anta al-thamara*

Have you realized your value? I only created all the universes for your sake... All things are trees whose fruit you are.<sup>19[18]</sup>

If ALLAH created all the universes for the sake of human beings, then how could all humanity be given what the Prophet is grudged, who is better than mankind and jinn put together?

14. Following are some of the hadiths of the mention of the Prophet's name together with ALLAH on the Throne and in the heavens cited by the hadith masters, as related by Hafidh Suyuti in *al-Khasa'is al-kubra* (1:12-14):

a) In Ibn `Asakir from Ka`b al-Ahbar: Adam said to his son Sheeth: "O my son, you are my successor, therefore found my successorship upon godwariness and the Firm Rope, and every time you mention ALLAH, do mention next to His name the name of Muhammad, for I saw his name written on the leg of the Throne as I was between the spirit and the clay. Then I circumambulated the heavens and I did not see in them a single spot except the name of Muhammad was written upon it, and when my Lord made me inhabit Paradise I saw in it neither palace nor room except the name of Muhammad was written on it. I have seen his name written on the bosom of the wide-eyed maidens of Paradise, on the leaves of the reed-stalks and thickets of the Garden, on the leaves of the Tree of Bliss, on the leaves of the Lote-tree of the Farthermost Boundary, and upon the veils and between the eyes of the angels. Therefore, make frequent remembrance of him, for the angels remember him in every moment."

b) Ibn `Adi and Ibn `Asakir from Anas: The Prophet said: "When I was taken up to heaven I saw written on the leg of the Throne:

***la ilaha illALLAH muhammadun rasulullah  
ayyadtuhu bi `ali.***<sup>"20[19]</sup>

c) Ibn `Asakir from `Ali: The Prophet said: "The night I was enraptured I saw written on the Throne:

***la ilaha illALLAH muhammadun rasulullah  
Abu bakr al-siddiq `umar al-faruq  
`uthman dhu al-nurayn.***<sup>"21[20]</sup>

d) Ibn `Adi, Tabarani in *al-Awsat*, Ibn `Asakir, and al-Hasan Ibn `Arafa in his famous volume from Abu Hurayra: The Prophet said: "The night I was enraptured and taken up to heaven I did not pass a heaven except I saw in it my name written: ***muhammadun rasulullah*** with Abu Bakr at my side."

e) al-Bazzar from Ibn `Umar: The Prophet said: "When I was taken up to heaven I did not pass a heaven except I saw in it my name written: ***muhammadun rasulullah.***"<sup>"22[21]</sup>

f) al-Khatib, Ibn `Asakir, and al-Daraqutni in *al-Afrad* (Reports from a single narrator), from Abu al-Darda': The Prophet said: "The night I was enraptured I saw a green garment on the Throne whereupon was written in letters of light:

***la ilaha illALLAH muhammadun rasulullah  
Abu bakr al-siddiq `umar al-faruq.***"

g) Ibn `Asakir from Jabir: The Prophet said: "On the gate of Paradise is written:

***la ilaha illALLAH muhammadun rasulullah.***"<sup>"23[22]</sup>



h) Abu Nu`aym in *al-Hilya* from Ibn `Abbas: The Prophet said: "There is not in all Paradise one tree with a single leaf but inscribed:

***la ilaha illALLAH muhammadun rasulullah.***"<sup>24[23]</sup>

( I found that Ibn Hibban called this hadith mawdu in his majrohin under the tarjamah of one of its sub narrators who is weak, i.e Ali Ibn Jumayl and ALLAH knows best)

i) al-Hakim from Ibn `Abbas, and he graded it *sahih* (sound): "ALLAH revealed to `Isa the following: Believe in Muhammad and order all those of your Community who see him to believe in him, for were it not for Muhammad I would not have created Adam, nor Paradise, nor the Fire. When I created the Throne upon the water it shuddered. So I wrote upon it:

***la ilaha illALLAH muhammadun rasulullah***

And it became calm." al-Dhahabi said: "Its chain contains `Amr Ibn Aws and it is not known who he is."<sup>25[24]</sup>

j) In Ibn `Asakir from Jabir through Abu al-Zubayr: "Between Adam's shoulders is written: ***muhammadun rasulullah khatam al-nabiyyin.***"

(NOTE: It seems that almost all the chains that Imam as Suyuti has narrated have some fault in them as the footnotes indicate but it is very important to note that the *ahaadith* are almost same in their matan or body and different in their chains and every chain is somewhat defective. But all the students of hadith know this that if in such a case we have many *daef ul asnaad ahaadith* with different chains and same *matan* then the *ahadith* are graded as "*hasan li ghayrihi*" or "sound by corroboration" given that one chain at least is better than the others or equal to the others, not lower in grade than others and here 10 such narrations are found and even if we combine the good chained hadith of Maysarah al Fajr that is narrated above as it has a somewhat same *matan* in it then the *ahaadith* gain more support. As I am not a hadith scholar, this is mere conjecture on my part as the narrators who have been declared weak in these narrations could be extremely weak and then the criteria for *hasan li ghayrihi* might not apply but the fact that they are narrated from so many routes is surely notable to the hadith science student. And furthermore the hadith students and scholars know that such ahadith which are weak and not maudu or more than extremely weak are used by most of *muhadditheen* of the ahle sunnah wal jamaah for describing *minaqib* (virtues) and this strengthens the matter, although I agree that some subnarrators are very weak but some are simply weak and of course ALLAH knows best- Ruhan)

#### THE INTERMEDIATION BY THE PROPHETS NAME صلى الله عليه وآله وسلم USED BY THE JEWS BEFORE THE BIRTH OF THE PROPHET ALYHI SALAAM:

Before the birth of the Holy Prophet (صلى الله عليه وآله وسلم), the Jews offered in their prayers his means in order to gain victory over the rival Arab disbelievers and as a result of their prayer, they were rewarded with victory. The Qur'an is a witness to this phenomenon. ALLAH says:

And when there came to them the Book from ALLAH (the Qur'an) fulfilling the book (Torah in the real sense) which was with them, and before that they themselves had (prayed) for victory (through the mediation of the last Prophet Muhammad (صلى الله عليه وآله وسلم) and the Book revealed to him) over the disbelievers. So when there came to them the same Prophet (Muhammad) with the Book revealed to him) whom they (already) knew, they rejected it. Qur'an (al-Baqarah) 2:89.

The Qur'anic verse explains that the Messenger (صلى الله عليه وآله وسلم), through whom the Jews used to pray to gain victory over the Arab disbelievers, they rejected him when he physically appeared among them. They rejected him on the basis of prejudice and enmity though they possessed complete knowledge of his identity from the signs of his arrival. Since their rejection of the Prophet (صلى الله عليه وآله وسلم) was based on deliberate arrogance, ALLAH cursed them as an instant expression of the divine displeasure:

So there is ALLAH's curse on those who (intentionally) disbelieve. Qur'an (al-Baqarah) 2:89.

ALLAH flared up and cursed them because their rejection virtually amounted to the rejection of the Prophet's distinction as His last Prophet and Messenger (صلى الله عليه وآله وسلم). It is an exceptional divine reaction. Though the disbelievers are mentioned in the Qur'an in a variety of contexts, the express divine curse is not related to all these situations. It finds expression only in situations where the divine wrath is sparked by an unpardonable sin. The frequency and the intensity with which the disbelievers have been condemned and cursed by ALLAH in surah al-Baqarah and al-Anfal is quite exceptional. If we study the context and background of these Qur'anic verses, we will come to realize that the divine wrath is triggered on occasions where the disbelievers have denied the Prophet's glory and distinction, expressed their disapproval of his high status and relied on prejudice and jealousy in remembering him.

From the earliest times to the present-day, the meaning of this Qur'anic verse favoured by the majority of interpreters has actually been attributed to Ibn 'Abbas. He narrated it in the tafsir of 2:89 in Tanwir-ul-miqbas (p.13). This verse refers to the prayer offered by the people of the Book themselves before the arrival of the last Prophet (صلى الله عليه وآله وسلم). They used him as a source of intermediation in their prayer to secure victory against the Arab disbelievers during wars. The words of their prayer are as follows:

O ALLAH, award us victory (over these disbelievers) through the mediation of the last Prophet whose glory and distinction we see in the Torah. Zamakhshari, al-Kashshaf 'an haqa'iq ghawamid-it-tanzil, 1:123.

In some traditions, the Qur'an is also associated with the name of the Prophet (صلى الله عليه وآله وسلم). The Jews are being particularly condemned for their self-contradictory attitude, which borders on sheer hypocrisy. They used to offer prayers of victory over the disbelievers through the mediation of the holy Prophet (صلى الله عليه وآله وسلم) before his Prophethood, but when he physically arrived among them, they denied him and rejected his distinction as the last Prophet. Some of the traditions related to the issue are given below.

### 1. Imam Qurtubi

قال القرطبي قوله تعالى : ولما جاءهم - يعني اليهود - كتاب - يعني القرآن - من عند الله مصدق - نعت لكتاب ويجوز في غير القرآن نصبه على الحال وكذلك هو في مصحف أبي بالنصب فيما روى - لما معهم - يعني التوراة والإنجيل يخبرهم بما فيها - وكانوا من قبل يستفتحون - أي يستنصرون ، والاستفتاح : الاستنصار استفتحت استنصرت ، وفي الحديث كان النبي يستفتح بصعاليك المهاجرين أي يستنصر بدعائهم وصلاتهم . ومنه :

فعسى الله أن يأتي بالفتح أو أمر من عنده ، والنصر فتح شيء مغلق فهو يرجع إلى قولهم : فتحت الباب .  
وروى النسائي عن أبي سعيد الخدري أن النبي قال :

((إنما نصر الله هذه الأمة بضعفائها بدعوتهم وصلاتهم وإخلاصهم)) ..

وروى النسائي أيضاً عن أبي الدرداء قال : سمعت رسول الله يقول :

((أبغوني الضعيف فإنكم إنما تنصرون وترزقون بضعفائكم)) ..

قال ابن عباس : كانت يهود خيبر تقاتل غطفان فلما التقوا هزمت يهود فدعت يهود بهذا الدعاء ، وقالوا :  
إنا نسألك بحق النبي الأمي الذي وعدتنا أن تخرجه لنا في آخر الزمان أن تنصرنا عليهم ، قال : فكانوا

وكانوا من • إذا التقوا دعوا بهذا الدعاء فهزموا غطفان ، فلما بعث النبي كفروا ، فأنزل الله تعالى :

. تفسير • فَلَعَنَهُ اللَّهُ عَلَى الْكَافِرِينَ • أي بك يا محمد إلى قوله : • قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا

القرطبي (ج 2 ص 26 و 27)

Imam Qurtubi related the tradition through Ibn ‘Abbas:

The Jews of Khaybar were often at war with the Ghatafan (tribe). When they confronted each other (in battle) the Jews were defeated. They attacked again, offering this prayer, “(O Lord,) we beg You through the mediation (*bi Haqqi*) of the Unlettered Prophet (ﷺ) about whom You have promised us that you will send him to us at the end of time. Please help us against them.” Ibn ‘Abbas adds: whenever they faced the enemy, they offered this prayer and defeated the Ghatafan (tribe). But when the Prophet (ﷺ) was sent, they denied (him). So ALLAH the Exalted revealed the verse: “And before that they themselves had (prayed) for victory (through the mediation of the last Prophet Muhammad (ﷺ) and the Book revealed to him) over the disbelievers,” that is, through your mediation, O Muhammad. Qurtubi, al-Jami‘ li-ahkam-il-Qur’an, 2:27.

## 2. Mahmud Alusi

He said:

نزلت في بني قريظة والنضير كانوا يستفتحون على الأوس  
والخزرج برسول الله ﷺ قبل مبعثه. قاله ابن عباس وقتاده.  
والمعنى يطلبون من الله تعالى أن ينصرهم به على المشركين،  
كما روى السدي أنهم كانوا إذا اشتد الحرب بينهم وبين  
المشركين أخرجوا التوراة ووضعوا أيديهم على موضع ذكر  
النبي ﷺ، وقالوا: اللهم، إنا نسألك بحق نبيك الذي وعدتنا  
أن تبعثه في آخر الزمان أن تنصرنا اليوم على عدونا،  
فینصرون. (1)

“This (verse) was revealed about Banu Qurayzah and Banu Nadir who used to pray for victory over Aws and Khazraj before ALLAH’s Messenger’s Prophethood. Ibn ‘Abbas and Qatadah have given expression to the same reality. It means that they prayed to ALLAH through his mediation for victory over the polytheists as also stated by as-Suddiyy: when the war raged between them and the polytheists, they opened the Torah and placed their hand on the spot where the Prophet (ﷺ) was mentioned and prayed, “O ALLAH, we pray to You through the mediation of Your Prophet You have promised with us to send him at the end of time; today grant us victory over our enemies.” So (by the blessing of this prayer) they were made victorious”.Mahmud Alusi, *Ruh-ul-ma‘ani* (1:320).

### 3. Imam Razi

He states while interpreting the verse (2:89):

أَنَّ الْيَهُودَ مِنْ قَبْلِ مَبْعَثِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ وَنَزُولِ الْقُرْآنِ كَانُوا  
يَسْتَفْتَحُونَ أَى يَسْأَلُونَ الْفَتْحَ وَالنَّصْرَةَ، وَكَانُوا يَقُولُونَ: اللَّهُمَّ  
افْتَحْ عَلَيْنَا وَانصُرْنَا بِالنَّبِيِّ الْأُمِّيِّ. (٢)

Before the Prophethood of Muhammad (ﷺ) and the revelation of the Qur’an, the Jews prayed for victory, i.e. they asked victory and help (through their mediation) and they used these words: “O ALLAH, grant us victory through the Unlettered Prophet.” (Razi, *at-Tafsir-ur-kabir* (3:180).)

### 4. Imam Jalal-ud-Din Mahalli and Imam Jalal-ud-Din Suyuti

They write the Jews used to pray in these words:

مَجِيئُهُ قَبْلَ (قَبْلَ مَنْ وَكَانُوا) الْقُرْآنَ هُوَ التَّوْرَةُ مِنْ (مَعَهُمْ لَمَّا مَصْدَقَ اللَّهِ عِنْدَ مَنْ كَتَابَ جَاءَهُمْ وَلَمَّا) 89 –  
(يَسْتَفْتَحُونَ)

الزَّمانَ آخِرَ الْمَبْعُوثِ بِالنَّبِيِّ عَلَيْهِمُ انصُرْنَا اللَّهُمَّ يَقُولُونَ (كَفَرُوا الَّذِينَ عَلَى) يَسْتَنْصِرُونَ

O ALLAH, grant us victory through the mediation of the Prophet who is to appear at the end of time. Mahalli and Suyuti, *Tafsir-ul-jalalayn* (p.14).

### 5. Qadi Thana'ullah Pani Pati

He says that the Jews prayed for victory over disbelievers That is, they prayed for victory over the Arab polytheists and they used to say:

اللَّهُمَّ انصُرْنَا عَلَيْهِم بِالنَّبِيِّ الْمُبْعُوثِ فِي آخِرِ الزَّمَانِ الَّذِي نَجِدُ صِفَتَهُ فِي التَّوْرَةِ.

O ALLAH, give us victory over them through the mediation of the last Prophet whom we find mentioned in our Book Torah.. Qadi Thana'ullah Pani Pati, at-Tafsir-ul-mazhari, 1:94.

#### 6) Allama Ibnul Qayyim al Jawziya:

عن ابن عباس رضي الله عنهما كانت يهود خيبر تقاتل غطفان فلما  
التقوا هزمت يهود خيبر فعادت اليهود بهذا الدعاء فقالت:  
اللهم! إنا نسألك بحق محمد النبي الأمي الذي وعدتنا أن  
تخرجه لنا في آخر الزمان إلا نصرتنا عليهم، قال فكانوا إذا  
التقوا دعوا بهذا الدعاء فهزموا غطفان فلما بعث النبي ﷺ  
كفروا به فأنزل الله ﷻ ﴿وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ  
كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾<sup>(١)</sup> يعني بك يا  
محمد. (٢)

the Jews of khaibar used to remain in constant fight with the gadfaan. When they used to fight, the Jews used to lose. Then they used to attack again reciting this dua: ALLAH we ask you by the right of the gentile Prophet whom you have promised to us will come in the last times. Help us against these people. (Ibn Abbas says that when they used to fight the gadfaan they used to read this dua and hence dominate but when the Prophet came to them they refused him and it was because of this that this verse was revealed : “.....” (Ibnul qayyim: *hidaayat al hiwaari fi aju bati yahudi wan nasaari*[jaami ul fareed] p493)

#### 7. Imam Suyuti

He narrates two traditions on the authority of Ibn ‘Abbas in this context as follows:

The Jews of Banu Qurayzah and Banu Nadir used to pray for victory over the disbelievers and the infidels before the Prophethood of Muhammad. They said:

اللَّهُمَّ إِنَّا نَسْتَنْصِرُكَ بِحَقِّ النَّبِيِّ الْأَمِّيِّ إِلَّا نَصَرْتَنَا عَلَيْهِمْ فَيَنْصُرُونَا

“O ALLAH, bless us with victory through the mediation of the Unlettered Prophet, and they were blessed with victory”. Suyuti, *ad-Durr-ul-manthur* (1:88).



The Jews of Medina, before the arrival of the Holy Prophet (صلى الله عليه وآله وسلم), in their war against the (tribes of) Arab disbelievers – Asad, Ghatafan, Juhaynah and ‘Udhrah – prayed for victory over them and sought help by invoking the name of ALLAH’s Messenger. They said: O ALLAH, our Lord, grant us victory over them through the name of Your Prophet and through Your Book to be revealed to him whose Prophethood You have promised us at the end of time.. Suyuti, ad-Durr-ul-manthur (1:88).

### 8) Imam Khatib Shirbini:

Shams al-Din Muḥammad Ibn Aḥmad al-Shirbini al-Khaṭīb of Cairo is a Shafi‘i Imam and Qur’anic exegete of knowledge and piety, he studied in Cairo under al-Imam Aḥmad al-Ramli, as well as Nur al-Din al-Maḥalli, Aḥmad Burullusi and others, who authorized him to give formal legal opinion and instruction. He educated a multitude of scholars and his works won recognition in their author’s lifetime for their outstanding clarity and reliability, among the most famous of them his four-volume *Mughni al-muḥtaj ila ma ‘rifat ma ‘ani al-faz al-Minhaj*, a commentary on al-Imam al-Nawawi’s *Minhaj al-ṭalibin*, and his Qur’anic exegesis *al-Siraj al-munir fi al-i‘ana ‘ala ma ‘rifa ba’d kalam Rabbina al-Hakim al-Khabir*. He died in Cairo in 977 H.

Imam Khatib Shirbini is considered to be a pillar in the school of Shafi‘i by all who know are the people of knowledge. He has even written a great commentary (tafsir) on the holy Qur’an namely “*tafseer siraj al muneer*”

He writes under the verse in question:

﴿وَكَانُوا﴾ أَيُّ الْيَهُودِ ﴿مَنْ قَبْلَ﴾ أَيُّ مَنْ قَبْلَ مَجِيئِهِ  
 ﴿يَسْتَفْتِحُونَ﴾ أَيُّ يَسْتَنْصِرُونَ ﴿عَلَى الَّذِينَ كَفَرُوا﴾ أَيُّ  
 مُشْرِكِي الْعَرَبِ إِذَا قَابَلُوهُمْ، يَقُولُونَ: اأَللَّهُمَّ! انصُرْنَا بِالنَّبِيِّ  
 الْمَبْعُوثِ فِي آخِرِ الزَّمَانِ الَّذِي نَجِدُ نَعْتَهُ فِي التَّوْرَةِ، وَيَقُولُونَ  
 لِأَعْدَائِهِمُ الْمُشْرِكِينَ: قَدْ أَظْلَمَ زَمَانٌ نَبِيٌّ يَخْرُجُ بِتَصْدِيقِ مَا قُلْنَا  
 فَنَقْتُلُكُمْ مَعَهُ قَتْلَ عَادٍ وَإِرمَ. (١)

“They (jews) before the comin of the prophet *alyhi salam* used to ask for help by the prophets means against the kuffar (mushriqeen of Arabia). When they used to fight them they used to make dua like this: “O ALLAH help us by the means of the prophet you are going to send in the last times of whose mention do we find in the torah. These jews used to say to the mushriqeen that very soon will come the time when the prophet will come who will verify all that is being said to you by us. Then we will associate with him and kill you like the communities of *Ad* and *Iram*”

Had it been shirq or kufr to make dua like this, Imam Khatib wouldn’t have mentioned it as such and his mentioning it verifies that even according to him the jews used to ask for help from ALLAH by this dua and its validity increases.

### 9. Maulana Shabbier Ahmad Uthmaani

He is the one whom many people call Shaykh ul Islam and according to Dr. Israr Ahmed (*rahimullahi alyhi*), this man is the only Shaykhul Islam that Pakistan has seen. He is the author of the much

acclaimed “*fath al mulhim li sharh al muslim*” a very reliable commentary of Sahih Muslim and his Tafsir of Qur’an on the translation of Maulana Mahmoodul Hasan Deobandi is that which has the official seal of the kingdom of Saudi Government on it.

He writes under this verse of the Qur’an:

The book that had come towards them (the Jews) is Qur’an and the book that was already with them was the tauraat. Before the nuzool of the Qur’an whenever the Jews were overpowered by the kuffar, they used to make this dua to ALLAH: “O ALLAH please make us overpower the kuffar by the “*tufail*” of the last Prophet and the promised book that he will bring.” When the Prophet صلى الله عليه وسلم was born and all the signs appeared to them, they rejected it and hence became themselves the rejected ones (*mal’oon*) [Tafsir by Maulana Shabbier Ahmad Uthmaani p17]

You must have noticed that we have italicised the Urdu word “*tufail*”. We looked down the word in the famous and relied upon Urdu dictionary “*feroz ul lugaat*.” And the meaning as expected was: 1) “*zareeah, waseelah, 2) badowlat*. Zaree’ah and Waseelah have the same meaning, that is “means” and badowlat too means “means” or Waseelah. This is what the Shaykh al Islam of Pakistan relied upon by the Ulema says.

Apart from this he says under the verse “*Iyyaka na`abudu wa iyyaka nasta`een*”:



“From this we come to know that to ask for help in reality from anyone else except ALLAH is not allowed. Yes, if someone asks help from a “maqbool” servant of ALLAH only considering him a means of mercy of ALLAH, and also not considering him permanent, then such help is allowed because this help is actually in reality help from ALLAH himself”!!.

I won’t comment on what it means because the words speak for itself. Anyways any urdu reading person can buy this copy of *tafseer* from the market as it is very common and popular and even has an attestation from Saudi Government on it!.

Similar traditions are narrated by:

1. ‘Abdullah bin Muslim **bin Qutaybah**, Tafsir gharib-il-Qur’an (p.58).
2. **Ibn Jarir Tabari**, Jami‘-ul-bayan fi tafsir-il-Qur’an (1:325).
3. **Baghawi**, Ma‘alim-ut-tanzil (1:93).
4. Abu al-Fadl al-Mibadi, Kashf-ul-asrar wa ‘uddat-ul-abrar (1:272).
5. **Ibn-ul-Jawzi**, Zad-ul-masir fi ‘ilm-it-tafsir (1:114).
6. Mujahid bin Jubayr, Tafsir (1:83).
7. **Baydawi**, Tafsir (1:122).
8. **Nasafi**, al-Madarik (1:61).
9. **Khazin ash shafii**, Lubab-ut-ta’wil fi ma’ani at-tanzil (1:65).
10. Muhammad bin Yusuf Abu Hayyan Andalusi, Tafsir-ul-bahr-il-muhit (1:303).
11. Ibrahim bin ‘Umar Biqa’i, Nazm-ud-darar fi tanasub-il-ayat was-suwar (2:36-7).
12. Muhammad bin ‘Abd-ur-Rahman Hasani Husayni, Jami‘-ul-bayan fi tafsir-il-Qur’an (1:23).
13. Abu Sa‘ud ‘Amadi, Irshad-ul-‘aql-is-salim ila mazaya al-Qur’an al-karim (1:128).
14. **Isma‘il Haqqi**, Tafsir ruh-ul-bayan (1:179).
15. Sulayman bin ‘Umar, al-Futuhut-ul-alihyiah (1:77-8).

16. **Shawkani**, Fath-ul-qadir (1:112).
17. Muhammad Rashid Rada, Tafsir-ul-manar (1:381).
18. Ibn Juzayy, Kitab-ul-tashil li-'ulum-it-tanzil (1:53).
19. **Khatib Shurbini**, as-Siraj-ul-munir (1:76).
20. Wahbah Zuhayli, at-Tafsir-ul-munir (1:219-20).
21. **Tantawi Jawhari**, al-Jawahir fi tafsir-il-Qur'an al-karim (1:96).

Following traditionists and biographers also narrated the same tradition:

1. **Hakim** in al-Mustadrak (2:263).
2. Ajurri in ash-Shari'ah (pp.446-8).
3. **Bayhaqi** in Dala'il-un-nubuwwah (2:76-7).
4. **Abu Nu'aym** in Dala'il-un-nubuwwah (pp.44-5).
5. **Ibn Kathir** in al-Bidayah wan-nihayah (2:274-5).

(Of course I believe the ahaadith will become "*hasan li gayrihi*" even if they are da'eef because of the various routes they have been transmitted through and because of the reliance on them by vast amount of scholars of hadith and tafseer)

All these traditions show that, even before his Prophethood, the people of the Book offered his name to ALLAH as mediation. Since these traditions have been reproduced and recorded by scholars of spotless repute and integrity, they also serve to remove any doubt about their lack of authenticity or inferiority because any tradition that is generally accepted for detailed interpretation also claims general acceptance, and this tradition has been reproduced by all the exegetes who have lived during the last thousand years; some of them under the title 'interpretation of Qur'an through Qur'an, while others under the title 'interpretation of Qur'an through hadith.' The consensus of these scholars on its textual authenticity and semantic compatibility in different periods of time is a reflection of its significance and soundness. Those who are reluctant to accept them on the basis that they are drawn from the Jewish source should remember that there is no harm in drawing the truth from the Jewish sources. It is reported that the Prophet (صلى الله عليه وآله وسلم) said:

Accept the traditions from Bani Israel, there are no harm in it. Bukhari, as-Sahih, b. of ambiya' (Prophets) ch.51 (3:1275#3274); Abu Dawud, *Sunan*, b. of 'ilm (knowledge) 3:322 (#3662); Tirmidhi, *al-Jami'us-sahih*, b. of 'ilm (5:40#2669); Ahmad bin Hambal, *Musnad* (2:159,202,474,502; 3:56); Ibn Hajar 'Asqalani, *al-Matalib-ul-'aliyah* (1:192#688;3:280#3478); Ibn Abu Shaybah, *al-Musannaf*, 9:62 (#6536); and Haythami, *Majma'uz-zawa'id* (1:151).

Imam Shawkani said in his commentary on al-Jazari's (d. 833) *`Iddat al-hisn al-hasin* entitled *Tuhfat al-dhakirin bi `iddat al-hisn al-hasin* (Beirut ed. 1970), p. 37: "He [al-Jazari] said: Let him make *tawassul* to ALLAH with His Prophets and the *salihin* or saints (in his *du`a*). I say: And exemplifying *tawassul* with the Prophets is the hadith extracted by Tirmidhi *et al.* (of the blind man saying: O ALLAH, I ask You and turn to You by means of Muhammad the Prophet of Mercy) [see below] (This should be noted that in his book "durr an nadid .." he has refuted the interpretation of the *wahaabiyya* by the Qur'anic verses for ONE KIND OF TAWASSUL ONLY and that is of the form "yaa ALLAH I seek my means this pious person ....." and here he is actually talking about Tawassul through *istisgaathhaa* as he is supporting Imam Jazris statement and fatwa by the hadith of uthmaan bin hunayf in which the words of "Yaa Muhammad" come without any problem. So it must be understood that he is using *istisgaathhaa* too *WALLAHu taalaa alam -Ruhan*)... as for *tawassul* with the saints, among its examples is the hadith, established as sound, of the Companions' *tawassul* asking ALLAH for rain by means of al-`Abbas the Prophet's uncle, and `Umar said: "O ALLAH, we use as means to You the uncle of our Prophet etc. [see below]." We cite further below Shawkani's complete and detailed stand on *tawassul* from his treatise *al-Durr al-nadid*.

A blind man came to the Prophet and said: "Invoke ALLAH for me that he help me." He replied: "If you wish I will delay this, and it would be better for you, and if you wish I will invoke ALLAH the Exalted (for you)." He said: "Then invoke him." The Prophet said to him: *idhhab fa tawadda', wa salli rak`atayn thumma qul --* "Go and make an ablution, pray two rak`at, then say: "O ALLAH, I am asking you (*as'aluka*) and turning to you (*atawajjahu ilayka*) with your Prophet Muhammad (*bi nabiyyika Muhammad*), the Prophet of mercy; **O Muhammad (ya Muhammad)**, I am turning with you to my Lord regarding my present need / I am asking my Lord with your intercession concerning the return of my sight (*inni atawajjahu bika ila rabbi fi hajati hadhih --* another version has: *inni astashfi`u bika `ala rabbi fi raddi basari*) so that He will fulfill my need; O ALLAH, allow him to intercede (with you) for me (*ALLAHumma shaffi`hu fiyya*)."

It is related by Ahmad (4:138 #17246-17247), Tirmidhi (*hasan sahih gharib -- Da`awat* Ch. 119), Ibn Majah (Book of *Iqamat al-salat wa al-sunnat*, Ch. on *Salat al-hajat* #1385), Nasa'i (*`Amal al-yawm wa al-laylat* p. 417-418 #658-660), al-Hakim (1:313, 1:526), Tabarani in *al-Kabir*, and rigorously authenticated as sound (*sahih*) by nearly fifteen hadith masters including Ibn Hajar, Dhahabi, Shawkani, and Ibn Taymiyya.

1. The Prophet's order, here as elsewhere, carries legislative force for all Muslims and is not limited to a particular person, place or time; it is valid for all generations until the end of time unless proven otherwise by a subsequent indication from the Prophet himself, Peace be upon him.

2. The Prophet was not physically present at the assigned time of the invocation, since he said to the blind man: "**Go** and make ablution," without adding: "and then come back in front of me." With regard to physical absence, the living and the dead are exactly alike, namely: absent.

3. Despite the Prophet's physical absence, the wording (*sigha*) for calling upon his intercession is direct address: "O Muhammad." Such a wording -- "O So-and-So" -- is only used with someone present and able to hear. It should also be noted that ALLAH forbade the Companions from being forward or calling out to the Prophet in the ordinary manner used with one another (49:1-2). The only way, therefore, that the Prophet, Blessings and peace be upon him, could both be absent and at the same be addressed is that the first be understood in the physical sense and the second in the spiritual.

The above invocation was also used after the Prophet's lifetime, as is proven by the sound (*sahih*) hadith authenticated by Bayhaqi, Abu Nu`aym in the *Ma`rifa*, As did al-Haythami in his *majma` al-zawa'id*, p. 179, vol. 2 and *mundhiri*. See al-Mundhiri in his *al-tarhib wal tarhib* (1/273, no. (*Tarhib* 1:473-474), Haythami, and Tabarani in the *Kabir* (9:17-18) and the *Saghir* (1:184/201-202) on the



authority of `Uthman Ibn Hunayf's nephew Abu Imama Ibn Sahl Ibn Hunayf's the version Bayhaqi's Dalail Al-Nubuwwah p. 166-168::

أخبرنا أبو سعيد عبد الملك بن أبي عثمان الزاهد رحمه الله أنبأنا الإمام أبو بكر محمد بن علي بن إسماعيل الشاشي القفال قال أنبأنا أبو عروبة حدثنا العباس بن الفرغ حدثنا إسماعيل بن شبيب حدثنا أبي عن روح بن القاسم عن أبي جعفر المديني عن أبي أمامة بن سهل بن حنيف أن رجلاً كان يختلف إلى عثمان بن عفان رضي الله عنه في حاجته وكان عثمان لا يلتفت إليه ولا ينظر في حاجته فلقي عثمان بن حنيف فشكى إليه ذلك فقال له عثمان بن حنيف أنت الميضاة فتوضأ ثم أتت المسجد فصل ركعتين ثم قل اللهم إني أسألك وأتوجه إليك بنبيك محمد نبي الرحمة يا محمد إني أتوجه بك إلى ربي فتقضي لي حاجتي وأذكر حاجتك ثم رح حتى أرفع فانطلق الرجل وصنع ذلك ثم أتى باب عثمان بن عفان رضي الله عنه فجاء البواب فأخذ بيده فأدخله على عثمان فأجلسه معه على الطنفسة فقال انظر ما كانت لك من حاجة ثم إن الرجل خرج من عنده فلقي عثمان بن حنيف فقال له جزاك الله خيراً ما كان ينظر في حاجتي ولا يلتفت إلي حتى كلمته فقال له عثمان بن حنيف ما كلمته ولكنني سمعت رسول الله وجاءه ضريير فشكى إليه ذهاب بصره فقال له النبي أو تصبر فقال يا رسول الله ليس لي قائد وقد شق علي فقال أنت الميضاة فتوضأ وصل ركعتين ثم قل اللهم إني أسألك وأتوجه إليك بنبيك نبي الرحمة يا محمد إني أتوجه بك إلى ربي فيجلي لي عن بصري اللهم شفعه في وشفعني في نفسي قال عثمان فوالله ما تفرقنا وطال بنا الحديث حتى دخل الرجل كأن لم يكن به ضرر وقد رواه أحمد بن حنبل عن سعيد عن أبيه أيضاً بطوله.

أخبرنا أبو علي الحسن بن أحمد بن إبراهيم بن شاذان أنبأنا عبد الله بن جعفر بن درستويه حدثنا يعقوب بن سفيان حدثنا أحمد بن شبيب بن سعيد فذكره بطوله وهذه زيادة ألحقها به في شهر رمضان سنة أربع وأربعين.

ورواه أيضاً هشام الدستوائي عن أبي جعفر عن أبي أمامة بن سهل عن عمه وهو عثمان بن حنيف.

A man would come to `Uthman Ibn `Affan for a certain need, but the latter would not pay him any attention nor look into his need, upon which he complained of his condition to `Uthman Ibn Hunayf who told him: "Go and make ablution, then go to the mosque and pray two rak`at, then say (this *du`a*)," and he mentioned the invocation of the blind man, "then go (to `Uthman again)." The man went, did as he was told, then came to `Uthman's door, upon which the door-attendant came, took him by the hand, and brought him to `Uthman who sat him with him on top of the carpet, and said: "Tell me what your need is." After this the man went out, met `Uthman Ibn Hunayf again, and said to him: "May ALLAH reward you! Previously he would not look into my need nor pay any attention to me, until you spoke to him." He replied: "I did not speak to him, but I saw the Prophet when a blind man came to him complaining of his failing eyesight," and he mentioned to him the substance of the previous narration.



Some people have asserted very seriously that the hadith is “daaif” and cannot be relied upon. That is one of the jokes that we laugh on as any student of hadith who is sincere and searches for the truth never will say so. Albaani of course along with his students and his supporters who blindly follow him and perform taqleed of him at the same time denouncing taqleed of the four aamaa also hold the same position and “discuss” this hadith apparently very affectively as is the disease with the creed that the messenger of ALLAH warned us against having a “tongue full of wisdom” and their sophist manner of speaking has always lead the people of ahle Sunnah wal jaamaat into problems. Here I would like to quote Shaykh Abdullah al Ghumaari on his research of this hadith and his reasoning and refutation of Shaykh al Albaani and his blind followers:

### **EPISTLE IN REFUTATION OF SHAYKH AL ALBANI (by Shaykh al Ghumari):**

By [the grace of] the name of ALLAH, the Merciful, the Compassionate, [I (shaykh al ghumari) begin].

All praise is ALLAH's, the Lord of the Worlds. The last word will be for those who fear ALLAH. Enmity is only for those who transgress. I seek blessings and peace on our master, Muhammad, and on his noble house. May ALLAH be pleased with his Companions and their Followers. To get to the point, I declare that Shaykh al-Albani (May ALLAH forgive and have mercy on him), may ALLAH forgive him, is a man who is motivated by ulterior purposes and desire. If he sees a Hadith or a report (*athar*) that does not accord with his persuasion he straight away proceeds to foist it off as weak (*da'if*). By using guile and deception he prevails upon his readers that he is right; whereas, he is wrong. Rather, he is a sinner and a hoodwinker. By such duplicity he has succeeded in misguiding his followers who trust him and think that he is right. One of those who has been deceived by him is Hamdi al-Salafi who edited *al-mu'jam al-kabir*. He had the impudence to declare a rigorously authentic Hadith weak (*da'if*) because it did not go along with his sectarian dogmas just as it did not concur with the persuasion of his teacher [Shaykh]. The proof of that is that what he says about the Hadiths being weak is just what his Shaykh says.

This being the case, I wished to present the real truth of the matter and to expose the falsity of the claims of both the deceiver [al-Albani (May ALLAH forgive and have mercy on him)] and the deceived [Hamdi al-Salafi]. I declare that I depend on none but ALLAH; He is my support and to Him do I consign myself. Al-Tabarani reported in his *al-mu'jam al-kabir*: (AH: *al-mu'jam al-kabir* (9/17)) From the route of Ibn Wahb from Shabib from Rawh Ibn al-Qasim from Abu Ja'far al-Khatami al-Madani from Abu Umama Ibn Sahl Ibn Hunayf from 'Uthman Ibn Hunayf: A man was going to 'Uthman Ibn 'Affan trying to get something done for himself. However, 'Uthman didn't pay any attention to him, nor did he look after his need. That man went to 'Uthman Ibn Hunayf and complained about that to him. 'Uthman Ibn Hunayf said to him, “Go and perform ablution (*wudu*), then go to the mosque and pray two cycles (*raqa'atayn*) of prayer, then say: ‘O ALLAH, I ask you and I approach You through your Prophet Muhammad, the Prophet of Mercy. O Muhammad, I approach my Lord through you that my need be fulfilled,’ then mention your need. Thereafter come to me that I might go with you.” Then the man went away and did what he was told. After that he went to the door of 'Uthman Ibn 'Affan; whereupon the doorkeeper took him by the hand and ushered him into 'Uthman Ibn 'Affan who sat him down beside him on his mat and said to him, “What can I do for you?” He told him what he needed and 'Uthman had that done for him and then he said to him, “I didn't remember your problem until now. Whenever you need anything come to me.” Thereupon the man left him and went to 'Uthman Ibn Hunayf and said, “May ALLAH bless you, 'Uthman wouldn't look after me, nor even pay attention to me until you spoke to him about me.” 'Uthman Ibn Hunayf replied, “I swear by ALLAH that I didn't speak to him. Actually, I saw a blind man come to the Messenger of ALLAH and complain to him about losing his sight. The Prophet said to him, “Wouldn't you rather show patience?” He replied, “O Messenger of ALLAH, I don't have a guide and the matter has become an ordeal for me.” The Prophet said to him, “Go and make ablution (*wudu*), then pray two cycles (*raqa'atayn*) of prayer, then make this supplication (*du'a*). I swear by ALLAH, we hadn't gone away, nor had we remained a long time in talk when the man returned as if he had never suffered any affliction.

Al-Tabarani declared this report to be rigorously authentic { AH: As did al-Haythami in his majma`al-zawa'id, p. 179, vol. 2 (See and al-Mundhiri in his al-tarhib wal tarhib (1/273, no. 1018). The narration is also found in al-Tabarani's mu`jam al-saghir (no. 508) where he declared the narration to be sahih as well as his kitab al-du'a (2/1288) Hafidh Shu'ayb al-Arna'ut also agreed with Shaykh `Abdullah al-Ghumari and the previous Hadith Masters like al-Tabarani, al-Haythami and al-Mundhiri that this narration is sahih (see appendix W40.7, p. 939 of The Reliance of the Traveller, edited by Shaykh Nuh Ha Mim Keller)} (sahih); whereas, Hamdi al-Salafi contradicted him saying: There is no doubt about the authenticity of that part of the Hadith [concerning the story of the blind man] {The recognized authorities in the field of Hadith and its criticism unanimously regard the Hadith of the blind man to be a sound Hadith. Al Tirmidhi reported it and said that it is hasan sahih gharib, and he remarked that he didn't know this Hadith by any other chain of narration (sanad). Ibn Khuzayma reported the Hadith with the same chain in his Hadith, and Ahmad reported it in his al-musnad, p. 138, vol. 4; and al-Nasa'i in his `amal al-yawm wal layla, p. 417; and Ibn Majah in his alsunan, p. 441, vol. 1; and al-Bukhari in his al-tarikh al-kabir, p. 210, vol.6; and al-Tabarani in his almu`jam al-kabir, p.19, vol. 9; and also in his kitab al-du'a, p. 1289, vol. 2; and al-Hakim in his almustadrak, p. 313 and p. 519, vol. 1; he declared it to be a rigorously authentic Hadith (sahih), and al-Dhahabi affirmed its authenticity [in his annotations on al-mustadrak]. Al Bayhaqi reported the Hadith in his dala'il al-nubuwa, p. 166, vol. 6, and in his al-da'wat al-kabir. In spite of al-Tirmidhi's disacknowledgement, there is another chain of this Hadith, which is what the specialists call mutaba'ah, Shu'bah reported the same Hadith with the chain (sanad) which Hammad Ibn Salama reported from Abu Ja'ar in al-Tirmidhi's version. `Abdullah al-Ghumari mentioned the names of the authorities who reported this Hadith in his book al-radd al-muhkam almatin `ala kitab al-qawl al-mubin, (Cairo, Maktabat al-Qahira, 3<sup>rd</sup> ed., 1986), pp. 144-149, the different sources of the Hadith, and its alternate chains\ (mutaba'ah) as did Mahmud Sa'id Mamduh in his raf' alminara fi takhrij ahadith al-tawassul wal ziyara (Amman, Jordan, Dar al-Imam al-Nawawi, 1st ed., 1995), pp.94-95.}; the doubt concerns the [first part of] the story [concerning `Uthman Ibn Hunayf's instructions to the man who sought the help of `Uthman Ibn `Affan] which heretics (mubtadi'a) adduce attempting to prove the legitimacy of their heretical practice of calling the Prophet for his intercession. [That part of the story is in doubt for the reasons which we will explain.] Firstly, as al-Tabarani mentioned, Shabib [who is one of the narrators mentioned in the report's chain of narration (sanad) is alone in reporting this Hadith. Then, Shabib's narrations are not bad (la ba'sa bihi) on two conditions: first, that his son Ahmad be the one who narrates from him; second, that Shabib's narration be from Yunus Ibn Yazid. However, in the present case, Shabib's narration is reported by [three persons]: Ibn Wahb, and Shabib's two sons Isma'il and Ahmad. As for Ibn Wahb, extremely reliable narrators (al-thiqa) criticized Ibn Wahb's narrations from Shabib, as they criticized Shabib himself. And as for Shabib's son, Isma'il, he is unknown. Although Ahmad also reports this Hadith from Shabib, it is not Shabib's report from Yunus Ibn Yazid [which (as Hamdi pretends) is what the experts in narration stipulated as the condition for the correctness of Shabib's narrations.] Furthermore, the experts in narration (al muhaddithun) are at variance concerning the text of this Hadith which they narrate from Ahmad [Ibn Shabib]. Ibn al-Sunni reported the Hadith in his `amal al-yawm wal layla and al-Hakim reported it with three different chains of narration (sanad) neither of them mentioning the story [of `Uthman Ibn Hunayf and the man who wanted to see `Uthman]. Al-Hakim reported the Hadith by way `Awn Ibn `Amara al-Basri from Rawh Ibn al-Qasim. My teacher (Shaykh) Muhammad Nasiruddin al-Albani (May ALLAH forgive and have mercy on him): "Even though `Awn is weak (da'if), still his version of the Hadith (riwayah) [without the story of `Uthman Ibn Hunayf] is preferable to Shabib's since Rawh's narration agrees with the narrations of Shu'bah and Hamad Ibn Salamah through Abu Ja'far al-Khatmi [without the story of `Uthman Ibn Hunayf]." The foregoing discussion { Which is a regurgitation of what al-Albani (May ALLAH forgive and have mercy on him) has said in his al-tawassul, p. 88. } is misleading and distorted in several ways.

### First Point

The story [of `Uthman Ibn Hunayf and the man who wanted to see `Uthman] was reported by al-Bayhaqi in dala'il al-nubuwa {AH: Vol. 6, pp. 167-168} by way of: Ya'qub Ibn Sufyan who said that Ahmad Ibn Shabib Ibn Sa'id reported to me that his father reported to him from Rawh Ibn al-Qasim

from Abu Ja'far al-Khatami from Abu Usamah Ibn Sahl Ibn Hunayf that a man was going to `Uthman Ibn `Affan and he mentioned the story in its entirety.

Ya'qub Ibn Sufyan is [Abu Yusuf] al-Fasawi (d. 177 h.) {Ya'qub Ibn Sufyan is mentioned in Ibn Hajar's reputed and authoritative dictionary of narrators: *taqrib al-tahdhib* (Beirut, Dar al-Rashad, 3rd ed., 1991), p. 608.}, the Hafiz, the Imam, the utterly reliable transmitter (al-thiqa) rather, he is better than utterly reliable (thiqa). The chain of narration (sanad) of this Hadith is utterly reliable (sahih). Thus the story [about `Uthman Ibn Hunayf] is quite authentic. Other [specialists in the science of Hadith and its narrators] also proclaimed the Hadith to be rigorously authentic (sahih). Hafiz al-Mundhiri mentioned it in his *al-targhib wal tarhib* {p. 606, vol. 2} and Hafiz al-Haithami mentioned it in his *majma' al-zawa'id* {p. 179, vol. 2}

## Second Point

Ahmad Ibn Shabib is one of the narrators that al-Bukhari depended on; al-Bukhari reported Hadith from Ahmad Ibn Shabib both in his *Sahih* and in his *al-adab al-mufrad*. Abu Hatim al-Razi also declared him to be utterly reliable (thiqa), and both he and Abu Zur'a wrote down his Hadith. Ibn `Adi mentioned that the people of Basra [that is, the experts in the science of Hadith and criticism] considered him to be utterly reliable (thiqa) and `Ali al-Madini (the relied upon and great teacher of Imam Bukhari and his writing down his ahadith itself is a very good compliment) wrote down his Hadith. Ahmad's father, Shabib Ibn Sa'id al-Tamimi al-Habati al-Basri is also one of the narrators whom al-Bukhari depended on in both his *Sahih* and his *al-adab al-mufrad*. Those who considered Shabib to be thiqa include: Abu Zur'a, Abu Hatim, al-Nasa'i, al-Dhuhali, al-Daraqutni, and al-Tabarani. {Al-Tabarani mentioned this in his *al-mu'jam al-saghir*, p. 184, vol. 1, and in his *al-mu'jam al-kabir* (p. 17, vol. 9.)

Abu Hatim related that Shabib had in his keeping the books of Yunus Ibn Yazid, and he said that Shabib was reliable (salih) in Hadith and that there was nothing wrong with him (*la ba'sa bihi*) {Shaykh Mahmud Sa'id Mamduh in *raf' al-minara*, p. 98, mentioned that Abu Zur'a, Abu Hatim, and al-Nasa'i all said about Shabib: *la ba'sa bihi* (There is nothing wrong with him.) Shaykh Mahmud pointed out: "That is all that is required in order to authenticate a narrator and render what he narrates authentic (sahih) and warrant its mention [by al-Bukhari and Muslim] in the two *Sahih*'s."} Ibn `Adi said: "Shabib had a copy of the book of al-Zuhri. He had in his keeping sound Hadith which Yunus related from al-Zuhri." {Al-Zuhri. His book was monumental in that it was the first book of Hadith to be written down. `Umar Ibn `Abdul `Aziz, the scholar-prince whom posterity hailed as the Fifth Righteous Caliph of Islam, ordered al-Zuhri to write down the Hadith for he feared that the knowledge of Hadith would disappear were they not written down. Al-Zuhri's book thus marked the beginning of the second era in the history of the science of Hadith. The first era was characterized by a conspicuous absence of anything written down. The earliest muhaddithun depended entirely on their prodigious powers of memory and were adverse to writing anything down.}

[`Ali] Ibn al-Madini said about Shabib: "He was utterly reliable (thiqa). He used to go to Egypt for trade. His book was authentic (sahih)." {al-Albani (May ALLAH forgive and have mercy on him) in quoting the above statement of `Ali al-Madini in his *al-tawassul*, p. 86, omitted, deliberately or mistakenly the first part of his statement and the most important part of it; namely, that Shabib was utterly reliable (thiqa). Al-Albani (May ALLAH forgive and have mercy on him) wrote in his *al-Tawassul*: "'Ali Ibn al-Madini said: 'He used to go to Egypt on business....'" Nowhere did Albani (May ALLAH forgive and have mercy on him) mention that `Ali Ibn al-Madini said that Shabib was utterly reliable (thiqa). Given that the entire thrust of al-Albani (May ALLAH forgive and have mercy on him)'s argument is that Shabib is not reliable, al-Albani (May ALLAH forgive and have mercy on him)'s omission of `Ali al-Madini's confirmation of Shabib's reliability is a very serious matter and it squelches his argument regarding him when we show what Ibn al-Madini's real words are.}

The foregoing relates to the authentication (ta'dil) of Shabib. {Shaykh Mahmud mentioned in his *raf' al-minara fi takhrij ahadith al-tawassul wal ziyara*, p. 98, that al-Albani (May ALLAH forgive and have mercy on him) is the first person to claim that Shabib is a weak narrator. Mahmud Sa'id mentioned the opinions of nine Imams in the sciences of Hadith and criticism (ilm al-jarh wal ta'dil)



that Shabib is reliable. Those Imams are: `Ali al-Madini , Muhammad Ibn Yahya al-Dhuhali, al-Daraqutni, al-Tabarani, Ibn Hibban, al-Hakim, Abu Zur`a, Abu Hatim, al-Nasa'i } As you notice there is no stipulation that his narration be from Yunus Ibn Yazid in order to be authentic (sahih). Rather, Ibn al-Madini affirms that his book was authentic, {Mahmud Sa'id Mamduh points out in *raf` al-minara fi takhrij ahadith al-tawassul wal ziyara*, pp. 99-100, that the accuracy of a narrator [which along with integrity (`adala) establishes reliability] is of two kinds: accuracy in respect of his memory, and accuracy in respect of what he has written down (dabt al-kitaba). `Ali al-Madini first declares that Shabib is utterly reliable (thiqa) without stating any condition. Thereafter, he reinforces that by stating that his book is also authentic without making his reliability conditional on being from that book. } while Ibn `Adi confined himself to commenting about Shabib's copy of al-Zuhri's book not intending to intimate anything about the rest of Shabib's narrations. So what al-Albani (May ALLAH forgive and have mercy on him) claims [namely, that Shabib's narrations are authentic on the condition that he narrate from Yunus Ibn Yazid] is deception and a breach of academic and religious trust. What I have said about Shabib's unconditional reliability is further corroborated by the fact that another Hadith which Shabib related; namely the Hadith about the blind man [who came to the Prophet to plead him to pray for him] was declared to be authentic by the Hadith experts (huffaz) although Shabib did not narrate this Hadith from Yunus by way of al-Zuhri. Rather, he related it from Rawh Ibn al-Qasim. Furthermore, al-Albani (May ALLAH forgive and have mercy on him) claims that since some narrators whose Hadith are mentioned by Ibn al-Sunni and al-Hakim did not mention the story [about `Uthman Ibn Hunayf], the story is doubtful (da`if). This is another example of al-Albani (May ALLAH forgive and have mercy on him)'s trickery. People who have some knowledge about the principles of the science of Hadith know that some narrators report a given Hadith in its entirety, while others may choose to abridge it according to their purpose at hand. Al-Bukhari, for example, does that routinely in his Sahih where he often mentions a Hadith in abridged form while it is given by someone else in complete form. Moreover, the person who has related the story [about `Uthman Ibn Hunayf] in al-Bayhaqi's report is an extraordinary Imam: Ya`qub Ibn Sufyan. Abu Zur`a al-Dimashqi says about him: "Two men from the noblest of mankind came to us; one of them, Ya`qub Ibn Sufyan the most widely-traveled of the two, defies the people of Iraq to produce a single man who can narrate [as well] as he does." Al-Albani (May ALLAH forgive and have mercy on him)'s declaring the narration of `Awn, which in fact is weak, to be better than the narration of those who narrated the story [of `Uthman Ibn Hunayf] is a third aspect of al-Albani (May ALLAH forgive and have mercy on him)'s duplicity and fraud because when al-Hakim related the Hadith of the blind man in an abridged form by way of `Awn, he remarked: Shabib Ibn Sa'id al-Habati has given the same Hadith by way of Rawh Ibn al-Qasim with some additions to the text (matn) and the chain of narrators (isnad). The decision in the matter is Shabib's since he is utterly reliable (thiqa) and trustworthy (ma'mun). What al-Hakim says emphasizes a precept which is universally recognized by the experts in the science of Hadith (al-muhaddithun) and the principles of the holy law (usul al-Fiqh); namely, that additional wording related by a narrator who is utterly reliable (thiqa) is acceptable (maqbula), and, furthermore, someone who remembered something is a proof against someone who didn't remember it.

### Third Point

Al-Albani (May ALLAH forgive and have mercy on him) saw al-Hakim's statement but he didn't like it, so he ignored it, and obstinately and dishonestly insisted on the superiority of `Awn's weak narration. It has been made clear that the story [about `Uthman Ibn Hunayf] is rigorously authentic (sahih) in spite of al-Albani (May ALLAH forgive and have mercy on him)'s deceitful attempts to discredit it. The story shows that seeking the Prophet's intercession after his passing away is permissible since the Companion who reported the Hadith understood that it was permissible and the understanding of the narrator is significant in the view of the Shari`ah, for it has its weight in the field of deducing (istinbat) the detailed rules of the Shari`ah. We say according to the understanding of the narrator for the sake of argument; otherwise, in actuality, `Uthman Ibn Hunayf's instructing the man to seek the intercession of the Prophet was according to what he had heard from the Prophet as the Hadith of the blind man [which `Uthman Ibn Hunayf himself related] establishes.

Ibn Abi Khaythama stated in his tarikh { AH: This narration was mentioned by Ibn Taymiyya in his *qa'ida fil tawassul* (p. 106)}. [which is a genre of writing which deals with the history and reputation of narrators of Hadith]: Muslim Ibn Ibrahim related to me that Hammad Ibn Salama said: Abu Ja'far al-Khatami related to me from 'Amara Ibn Khuzayma from 'Uthman Ibn Hunayf: A blind man came to the Prophet and said: "I have lost my sight. Pray to ALLAH for me." He answered: "Go and make ablution and then pray two cycles (raqa'atayn) of prayer, and then say: 'O ALLAH, I ask You and I approach you through my Prophet Muhammad, The Prophet of Mercy. O Muhammad, I seek your intercession with ALLAH that my sight should be restored. O ALLAH, accept my intercession for myself and accept the intercession of my Prophet for the restoration of my sight.' If ever you have any need do like that." The chain of narration (isnad) of this Hadith is rigorously authentic (sahih). The last clause of the Hadith constitutes the express permission of the Prophet to seek his intercession whenever there occurred any need. Notwithstanding, Ibn Taymiyya objected on feeble grounds that this last clause comprehended some covert technical defect ('illa) [which prejudices the authenticity of the Hadith or at least its last clause]. I have demonstrated the invalidity of those grounds elsewhere. { Abdullah al-Ghumari mentioned in his book *al-radd al-muhkam al-matin 'alal kitab al-mubin*, p. 141, that in his book *al-qawl al-mubin fi hukm du'a' wa-nida' al-mawta min al-anbiya' wal salihin*, Ibn Taymiyya pretended that the story of 'Uthman Ibn Hunayf and the man to whom he taught the prayer of intercession (al-tawassul) was forged (makdhuba) because the story, if it were true, requires that 'Uthman Ibn 'Affan was a tyrant (zalim) who denied people their rights and didn't even listen to them. Moreover, Ibn Taymiyya claims that none of the books of the Sunnah contain this story}. Indeed, Ibn Taymiyya is characteristically audacious in rejecting Hadith which do not conform with his purpose at hand even if those Hadith are rigorously authentic (sahih). A good example of that is the following case: al-Bukhari reported in his *Sahih*: "ALLAH existed and there was nothing other than Him." {AH: See *fath al-bari* (13/410) of al-Hafiz Ibn Hajar} This Hadith is in agreement with the [clear-cut] evidence of the Qur'an, the Sunnah, reason, and certain consensus (al-ijma' al-mutayaqqan). However, since it conflicts with his belief in the eternity of the world, he turned to another version of this Hadith which al-Bukhari also reported: "ALLAH existed and there was nothing before Him." And he rejected the first version in favor of the second on the grounds that the second conforms with another Hadith: "You are the first; there is nothing before You." [He held that the implication was that created things always existed along with ALLAH]

Ibn Hajar remarked concerning the correct manner of reconciling the apparent contradiction in the above-mentioned Hadiths: "In fact the way to reconcile the two versions of the Hadith is to understand the second in light of the first, and not the other way around. Moreover, there is consensus on the principle that reconciliation of two apparently contradictory versions of a text (nass) takes precedence over endorsing one version at the expense of revoking the other." Actually, Ibn Taymiyya's prejudice blinded him from understanding the two versions of the Hadith which, in fact, are not mutually contradictory. That is because the version "ALLAH existed and there was nothing before Him." has the meaning which is contained in His name the First; whereas, the version "ALLAH existed and there was nothing other than Him." has the meaning contained in His name the One. The proof of this is still another version of the Hadith with the wording "ALLAH existed before everything." Another example of Ibn Taymiyya's audacity in rejecting Hadith is the case of the Hadith: "The Messenger of ALLAH ordered the doors which opened on the mosque from the street to be sealed, but he left 'Ali's door [open]." This Hadith is rigorously authentic (sahih). Ibn al-Jawzi was mistaken by mentioning it in his collection of forged Hadiths, *al-mawdu'at*. Hafiz [Ibn Hajar] corrected him in his *al-qawl al-musaddad*. {AH: See pp. 10-11 of the A'lam al-Kutub edition} Ibn Taymiyya because of his well-known bias against 'Ali was not content with Ibn al-Jawzi's declaration that the Hadith was forged, but took the initiative to add from his own bag [of fraud] the pretence that the Hadith experts (almuhaddithun) are agreed that the Hadith is forged. Ibn Taymiyya has rejected so many Hadith simply because they are irreconcilable with his opinions that it is hard to keep track of the instances

#### Fourth Point

In order to conciliate al-Albani (May ALLAH forgive and have mercy on him), let us suppose that the story [about 'Uthman Ibn Hunayf] is weak, and that the Ibn Abi Khaythama's version of the Hadith



[with the addition: ‘Whenever you have any need do like that.’] is defective (mu’allal) as Ibn Taymiyya would have it; still the Hadith of the blind man is quite enough to prove the permissibility of seeking the intercession of the Prophet since the fact that the Prophet taught the blind man to seek his intercession on that occasion shows the propriety of seeking it in all circumstances. Moreover, it is not allowable to refer to such intercession as a heretical departure (bid’ah), nor is it allowable to arbitrarily restrict such intercession to the lifetime of the Prophet. Indeed, whoever restricts it to his lifetime is really a heretic (Because such a person in effect declares impermissible something that the Prophet has permitted and that precisely is what heresy is all about: changing or opposing the Shari’ah of the Messenger of ALLAH) because he has disqualified a rigorously authentic Hadith and precluded its implementation, and that is unlawful (haram). Al-Albani, may ALLAH forgive him, is bold to claim conditionality an abrogation simply because a text prejudices his preconceived opinions and persuasion. If the Hadith of the blind man was a special dispensation for him, the Prophet would have made that clear as he made it clear to Abu Burda that the sacrifice of a two year old goat would fulfill his duty; whereas, it would not suffice for others. Furthermore, it is not admissible to suppose that the Prophet might have delayed explaining a matter in detail when his followers needed that knowledge at that time. A Subterfuge and its Preclusion: Suppose somebody says that the reason we have to restrict the application of this Hadith to the lifetime of the Prophet is that it involves calling (nida’) the Prophet [whereas, it is not possible to call him after his death.] We reply that this objection is to be rejected because there are numerous reports (mutawatir) from the Prophet concerning his instruction about what one should recite during the taShahhud of prayer, and that contains the greeting of peace (salam) for him with mention of him in the vocative form: Peace be upon you, O Prophet! { ‘assalamu ‘alayka ayyuhan nabiyyu } That is the very formula which Abu Bakr, ‘Umar, Ibn Zubayr, and Mu’awiya taught the people from the minbar. Thereafter, it became an issue on which there was consensus (ijma’) as Ibn Hazm (AH: See Ibn Hazm’s *fasl fil nihl* (1/89)) and Ibn Taymiyya affirmed. al-Albani (May ALLAH forgive and have mercy on him), because he is prone to schism (ibtida’), violated the consensus and insisted on following an opinion reported of Ibn Mas’ud: “Then when he died we said: Peace be on the Prophet (al-salamu ‘alal nabiyyu).” Indeed, violating the Hadith and consensus is the essence of heresy (ibtida’). Furthermore, there are authentic reports from the Prophet which inform us that our deeds are presented to the Prophet [in his blessed grave] as are our supplications for his peace (al-salam) and honor (al-salah). There are also authentic reports about angels which travel about the earth in order to convey to the Prophet any greetings of peace and honor that anyone of his people might happen to make for him. Also definitive texts (tawatur) and consensus (ijma’) establish that the Prophet is Alive in his grave, and that his blessed body does not decay. After all that, how can anybody dare to claim that it is not allowable to call the Prophet in seeking his intercession? After all, is that in any different than calling him in *tashahhud*? Unfortunately, al-Albani (May ALLAH forgive and have mercy on him) is perversely obstinate and opinionated, as are the Albanites [that is, his blind, fanatic followers]. So much for my rebuttal of al Albani (May ALLAH forgive and have mercy on him). As for the person called Hamdi al-Salafi, there’s no need to refute him separately because he merely echoes al-Albani (May ALLAH forgive and have mercy on him). Another thing which I should establish here is that al-Albani (May ALLAH forgive and have mercy on him) is not to be depended on in his judgments about Hadith authenticity, nor their weakness because he routinely employs a variety of tactics to mislead, and he does not disdain to betray his trust in transmitting the opinions of the ‘Ulema distorting their words and meanings. Moreover, he has had the impudence to oppose the consensus and to claim the abrogation (naskh) of texts without proof. He commits such excesses because of his ignorance of the principles [of the science of Fiqh] and the rules of inference and deduction (al-istinbat)[end of quote]

One should understand that *aaemaa* of hadith have declared the hadith of the man in need related by Tabaraani in his book as “sahih” and these *aaemaa* are Haythami and Imam Mundhiri and Tabraani and were even verified by the relied upon muhaddith of his time, the haafith, haafith ash Shaykh shuayb al araanaut who is relied upon even by the “wahaabiyya” or the counterfeit Salafiyya in some if not all cases. And even Shaykh Abdullah al ghumaari has declared the hadith as sahih.

Here are Sheikh Albanis words about Shabeeb in his “Tawassul: its types and rulings”:

As for his father Shabeeb then what they say about him is, in conclusion, that he was reliable, yet having weakness in his memory, except for those narrations reported from him by his son Ahmad which he himself reports from Yoonus in particular in which case he is a proof. Adh-Dhahabee said in al-Meezaan: "Sadooq (generally acceptable) who makes errors, Ibn Adiyi mentions him in his Kaamil and said: "He has a written manuscript copy of hadeeth from Yoonus Ibn Yazeed which is fine. Ibn Wahb reports some weak and reprehensible things from him. Ibnul-Madeene said: He used to go to Egypt for trade and his written narrations are reliable and are written down from him by his son Ahmad." Ibn Adiyi said: "Shabeeb sometimes made slips and errors when he narrated from memory. I hope that he did not do this intentionally. Then when his son Ahmad narrates from him with the ahaadeeth of Yoonus, then it is as if it is a different Yoonus, meaning: he makes them good." So this speech means that the ahaadeeth of this narrator Shabeeb are all right with two conditions:

(i) That they are narrated from him by his son Ahmad, and (ii) That Shabeeb is narrating from Yoonus. The reason being that he possessed the written manuscript of Yoonus Ibn Yazeed, as Ibn Abee Haatim says in al-Jarh wat-Ta'deel, from his father (2/1/359), so when he narrates from his books then he narrates well, but when he narrates from his memory he makes mistakes as Ibn Adiyi says.

Therefore the saying of al-Haafidh in his biography in at-Taqreeb: "His ahaadeeth are all right when they are narrated from him by his son Ahmad, but not when narrated from him by Ibn Wahb," is deficient, since it gives the impression that all the narrations of his son Ahmad from him are acceptable. This is however not the case. Rather this is conditional on the fact that they are ahaadeeth which he himself narrates from Yoonus, as has preceded. This is further evidenced by the

fact that al-Haafidh himself has elsewhere indicated this condition. Indeed he mentions Shabeeb amongst those narrators used by al-Bukhaaree who have been criticised, found in the introduction of Fatbul-Baaree (p. 133), then he rejects this criticism, after having quoted those who declare him reliable and mentioning the saying of Ibn Adiyi about him, saying:

"I say: al-Bukhaaree brings his ahaadeeth which were reported from him by his

son, which he himself reports from Yoonus, but he does not bring anything which he himself reports from other than Yoonus, and he does not quote anything which Ibn Wahb reports from him." So here he, rahimahullaah, gives an indication that criticism is valid about Shabeeb when he is reporting from other than Yoonus, even if they are things which his son Ahmad reports from him. This is what is correct as we have just explained, and in light of it we should understand what he says in at-Taqreeb in order to harmonise between his words and to avoid creating contradictions. (end of Sheikh Albanis words)

I say:

Here are real quotes and that too COMPLETE (!):

Ibn Hajar says in his "Tadhib al Tadhhib":

شبيب بن سعيد التميمي الحبطي أبو سعيد البصري روى عن أبان بن أبي عياش وروح بن [ 534 ] القاسم ويونس بن يزيد الأيلي وغيره وعنه بن وهب ويحيى بن أيوب وزيد بن بشر الحضرمي وابنه أحمد بن شبيب قال بن المديني ثقة كان يختلف في تجارة إلى مصر وكتابه كتاب صحيح وقال أبو زرعة لا بأس به وقال أبو حاتم كان عنده كتب يونس بن زيد وهو صالح الحديث لا بأس به وقال النسائي ليس

به بأس وقال بن عدي ولشبيب نسخة الزهري عنده عن يونس عن الزهري أحاديث مستقيمة وحدث عنه بن وهب بأحاديث مناكير وذكره بن حبان في الثقات قلت وقال بن يونس في تاريخ الغرباء مات بالبصرة سنة ست وثمانين ومائة فيما ذكره البخاري وقال الدارقطني ثقة ونقل بن خلفون توثيقه عن الذهلي ولما ذكره بن عدي وقال الكلام المتقدم قال بعده ولعل شبيا لما قدم مصر في تجارته كتب عنه بن وهب من حفظه فغلط ووهم وأرجو أن لا يعتمد الكذب وإذا حدث عنه ابنه أحمد فكأنه شبيب آخر يعني يجود وقال الطبراني في الأوسط ثقة

(Shabeeb Ibn saeed al habati al basri: he narrated from Aban bin Abi Ayyash, and Rawh bin qasim, and Yunusbin Yazeed etc. And from him narrated Ibn Wahb, Yahya bin Ayoub, Zaid bin basher and his son Ahmed bin Shabeeb. Ibn madini said: he is thiqah! Verily he went to Egypt for trade. His book is sahih. Abu zar`ah said : there is no problem with him. Abu Hatim said: with him is a book of Yunusbin Yazeed, from yunus, from Zuhri, , ahadith that are established, and from him narrated Ibn wahb, ahadith that are munkar, and he was mentioned by Ibn hibban in his thiqat, .... and Daraqutni said : thiqah and he copied the (general) tawtheeq of Ibn Khalfoon from Zuhli, and he was mentioned by Ibn Adi, and he said ... and Shabeeb went to Egypt and from him wrote (there) Ibn Wahb, from his memory he mad mistakes, and I hope he didn't do it intentionally, and when from him narrates his son ahmed it is as if he is different then, and Tabarani said in al awsat “ thiqah!”)

Imam Ibn Abi Hatim says in his “jarh wat tadeel”:

[ 1572 ]

شبيب بن سعيد أبو سعيد التميمي والد أحمد بن شبيب بن سعيد البصري

روى عن روح بن القاسم ويونس بن يزيد ومحمد بن عمرو

روى عنه عبد الله بن وهب وابنه أحمد بن شبيب بن سعيد سمعت أبي يقول ذلك وسألته عنه فقال كان عنده كتب يونس بن يزيد وهو صالح الحديث لا بأس به نا عبد الرحمن قال سمعت أبا زرعة يقول شبيب بن سعيد لا بأس به بصرى كتب عنه بن وهب بمصر

(Shabeeb bin saeed al basri: he narrated from rawh Ibn qasim and Yunusbin Yazeed and muhamad bin umruw and from him narrated Abdullah bin wahb and his own son ahmed bin Shabeeb, I heard my father saying and I asked him about him and he said that with Shabeeb was the book of Yunusbin Yazeed and he is salih al hadeeth there is no problem with him. Abdur rahman said : “I heard Abu Zur`ah saying: Shabeeb Ibn saeed has no problem in him and from him wrote Ibn Wahb in Egypt”

I ask:

- 1) Where did anyone of them say that his narrations are required to be only from Yunusbin Yazeed?. Rather they only praised his book of Yunusbin Yazeed after making his general *tawtheeq*!! As Imam Ali bin Madini said “thiqah!” first without specifying and later he praised his book of Yunusbin Yazeed about which he said that it was sahih! I say Ibn Wahb has narrated from him *manakeer*, and for that his narrations from Ibn Wahb are weak, but not from Ahmed bin Shabeeb which in the words of Ibn Adiy made the narrations look something else! How could this make one say that his narrations should only be by Yunus bin Yazeed??! This would be sheer conjecture and nothing more.

- 2) They say that when he narrates from his memory he makes mistakes. I say that general *tawtheeq* of him was made by Ibn Madini where he only praised his book and nothing more! And Abu Zur`ah too makes general *tawtheeq* of him and so does Ibn Hibban
- 3) As for Ibn Adiyy and his supposed criticism of Shabeeb here is the summary of his sayings about Shabeeb:  
 “When his son Ahmad narrates from him with the ahadeeth of Yunus then it is as if they were two different Shabibs, not the Shabeeb who Ibn wahb narrated disclaimed narrations from when Shabib was on a business trip in Egypt. Ibn Wahb narrated from Shabib disclaimed narrations. Shabib may have transmitted mistakes from memory. I hope that he did not do this intentionally.”  
 It should be first kept in mind that the general *tawtheeq* of Shabeeb Ibn Saeed has been made by Imams of hadeeth sciences and to say that his narrations are to be only from Yunus bin Yazeed is an error because this is based on one thing actually and that is :”Shabib may have transmitted mistakes from memory” which is conjecture from Ibn Adiyy and the *manakeer* that he reports from Ibn Wahb through Shabeeb, have infact some which have no problem with them as stated by Sheikh Gibril Haddad! But still accepting, we say that this is clarified by the fact that Shabib went to Egypt on a business trip as Ibn Adi as well as Ibn Madini mentioned and not to actually report ahadith. Hence on this one occasion of un-preparedness there was the possibility of erroneously reporting some things as he was after all fallible!. And this helps us to understand the situation more correctly. The actual crux of Ibn Adis and everyones elses comments on Shabeeb are:

- 1- The narration of Ahmad -> Shabib -> Yunus is excellent
- 2- What Ibn Wahb reported from Shabib in Egypt is not accepted, and in it are mistakes and there is agreement on this
- 3- There is nothing preventing the narrations that don't fall under the conditions referred to in 1) and 2) from being sahih.

The general *tawtheeq* of Aaema of hadith was enough but this was important to clarify. We know that in general cases Shabeeb is *thiqah*, in case if Ibn Wahb is narrating from him, then that chain is not acceptable and he is *sadooq lahu awhaamun wa yukhti* (or likewise) there, and in case he is narrating from Yunus bin Yazeed, then his narrations are of the highest order but if he narrates from anyone else too, then too he is acceptable and NOT rejected and to say that he is rejected in that case is a bid`ah by Sheikh Albani and his followers!

They also speak of Ibn Hajar Asqalanis words regarding his narrations in Bukhari, in *muqadamah* and this too again is fallacy. They say that Bukhari only took those narrations of his which were from Yunus bin Yazeed, so we say ok! But that in no case shows that his other narrations aren't good and reliable! Because bukhari, we say has narrated from Shabeeb the highest order of his narration, and that is Bukharis work (!) because he is known for his scrupulousness and no one has a tint of a doubt that his narrations from Yunus bin Yazeed are of high order and from him, his best! So where is the point in saying that he isn't reliable when he narrates from someone else, even though no one indicated that? Imam Ibn Hajar Asqalani says of him decisively in Taqreeb al tadhheeb as his final notice on him and we take him as hujjah here and his words too:

شبيب ابن سعيد التميمي الحبطي بفتح المهملة والموحدة البصري أبو سعيد لا بأس بحديثه من رواية ابنه أحمد عنه لا من رواية ابن وهب من صغار الثامنة مات سنة ست وثمانين خ د س

Shabeeb Ibn Saeed.....There is no problem with the narrations that are from his son Ahmed bin Shabeeb but not from Ibn Wahb and he died in.....



So the saying of Sheikh Albani that hafidh Asqalanis words are deceptive is in itself deception and nothing but conjecture, to (and I am very sorry to say) fulfill his own means of discrediting everyone's verdict and propounding his verdict as the best and the most correct.

Sheikh Ghumari has refuted his claim about Shabeeb bin Saeed as we have shown above in quoting Sheikh Ghumari and this is not good at all when a hadith knower and knowledgeable person of Sheikh Albanis stature makes his own claims regarding something, deducing from the words of the aama al hadeeth what he wants and leaving all else and discrediting the common ruling!!

Apart from this, this hadith was called *sahih* by Imam Mundhiri as well as Imam Haythumi and this narration is infact *sahih* as stated by Sheikh Shu'ayb Arnaut also because Shabeeb Ibn Saeed is only not taken from when his narrations are from Ibn Wahb because Ibn Wahb narrated from him *manakeer*, but other times he is taken especially when he narrates from Yunus bin Yazeed, when he is specifically taken as proof and *hujjah*.

Beware of the misleading fact that is being circulated among the circles who oppose this act, regarding Shabeebs "weakness" for verily he is *thiqah* and the only thing is that from all his narrations, his narrations through Yunus bin Yazeed are the best! And that is all we say making ALLAH our witness and making honesty and steadfastness our means. Any "salafi" reading these passages should think again before calling Shabeeb a weak narrator (except in case his narrations are from Yunus according to them!) because conjecture and negligence of the sayings of relied upon Imams of hadith is not the minhaj of the muhadditheen to declare a persons narrations *sahih* or *da'eef*!

Shaykh Albani has declared another hadith as such to be *da'eef* because of a "*ziyadah*" (addition) in it and this is mainly done by Shaykh Albani in his book "tawassul: its rulings and types" where he even accuses Shaykh al Ghumari of mistrust and negligence but I found his argument a bit biased as I will try to show inshALLAH

REQUEST: I, Ruhan, declare that I am no muhaddith, but only a student of hadith and the statements that I will be making will be simple logical arguments that any person could make who doesn't carry himself with prejudice.

The hadith addition in that narration is this: "whenever you have a need, do like this" (that is do as I said, make ablution and pray two cycles of salat and then make this dua) and this was used as proof by Shaykh al Ghumari in his *misbah az zujajah* because this particular addition that has been narrated through the chain of Imam Hammad Ibn Salama mentioned by Imam Ibn Abi Khaythamah in his *tareekh*, shows that this dua can be made at anytime even after the death of the holy prophet (the fact is that even the hadith of the blind man that doesn't have this addition shows the same thing too because there is NO IMPLICATION whatsoever that the prophet specified it for the blind man and only in his presence in his own words, rather as we showed, the wordings show that this is done in absence of the holy prophet alyhi salatu was salaam. But the opponents don't accept this, so this particular addition of Ibn Abi Khaythamah is very useful to refute them). But Shaykh Albani said in his "tawassul: its rulings and types":

This condition is not found here since Hammad Ibn Salamah, even though he is one of the narrators used by Muslim, yet still without a doubt he is below the station of Shu'bah in memorisation and preservation. This fact will become clear to you if you refer to the biographies of both of them in the source works.

The first of them is mentioned by adh-Dhahabee in al-Meezaan, and he only mentions in it those against whom criticism has been levelled, and he describes him as "Reliable but commits errors," whereas he does not mention Shu'bah in that book at all. The difference between them will also be seen by carefully considering the biography which al-Haafidh [Ibn Hajr] provides for each of them. He says in at-Taqreeb: "Hammad Ibn Salamah: Reliable, a worshipper, the most reliable narrator from Thaabit, and his memory deteriorated in later life," and he says: "Shu'bah Ibn al-Hajjaj: Reliable, foremost memoriser, precise; ath-Thawree used to say: „He is the chief of the believers with regard to Hadeeth," and he was the first of the people of „Iraq to investigate the veracity of narrators;



he defended the Sunnah and was a worshipper.” When this is clear to you then you will know that the contradiction of Hammaad to the narration of Shu`bah in this hadeeth means that this addition is not acceptable, since it is a contradiction of the narration of one who is more reliable, and is therefore *shaadh* (weak narration contradicting what is more reliable), as is seen from the words of al-Haafidh previously quoted from Nukhbatul-Fikr. It may also be that Hammaad narrated this hadeeth after his memory deteriorated and he fell into errors. It is as if Imaam Ahmad indicates the weakness of this addition since he reports the hadeeth by way of Muammal (who is Ibn Ismaa`eel), from Hammaad, after the previous narration of Shu`bah, but he does not quote the wording of the hadeeth (with the addition), rather, he refers it back to the wording of the hadeeth of Shu`bah and says: “And he mentioned the hadeeth.” It is also a possibility that the addition is not found in the narration of Muammal from Hammaad, which would also explain why Imaam Ahmad did not mention it, since the practice of the scholars and memorisers when they refer such a narration back to its wording which has preceded is that they also mention any additional wording not found in the first narration. So in conclusion the additional wording is not authentic due to its being *Shaadh* (contradicting a more reliable narration).

Even if it were authentic it would not be a proof for the permissibility of tawassul by means of his ( ) person since his saying: “ Then do the same” could mean: come again to the Prophet ( ) in his lifetime and ask him to supplicate and make that a means tawassul, and make wudoo, and pray, and then recite the supplication which the Messenger of Allaah ( ) taught him to supplicate with, and Allaah knows best.

#### ANSWER FROM AN AMATUER:

I say that Shakh Albani are in error to call this narration with this *ziyadah* a *shadh* hadith because as Shaykh Albani himself mentions that the *ziyadah* of the *thiqah* is accepted when and only when he doesn't contradict an “*awthaq*” (more reliable) narrator. And Shaykh Albani has proved that Imam Shuba`ah is more reliable than Imam Hammad bin Salama and he is entirely correct in doing so. But he is wrong in a small point that any person may neglect while going through his “obscuring” analysis of the greatness of Shu`ba and less reliability of Hammad bin Salama than him! I say this because the fact is that Imam Hammad bin Salamas narration doesn't CONTRADICT Imam Shuba`as narration at all!! Because as any reader can see Imam Shuba`ahs narration has that there was blind man who came to the prophet asking him to pray for him and then the prophet gave him a choice of sabr and dua and the man chose dua and then the prophet gave him directions to go and perform wudu and then pray two cycles and then make dua as mentioned. In Imam Hammads narration, there is a little abridgement in his wordings and in the ending he mentions that the man said that the prophet made dua for him and he adds in the end that the prophet said that whenever you have a need, do the same. So I very humbly ask: “where is the CONTRADICTION”? rather I say that the narration of Hammad bin Salama has a *ziyaadah* that doesn't contradict shuba`s narration rather it is a *ziyadah* that is *maqbool* and accepted because it adds a thing that wasn't mentioned in shuba`as narration, neither did shuba`as narration oppose that fact!! So this is a *ziyadah* that can be easily accepted as the knowledge of this science demands!

For example: (I make my own example)

Ruhan narrated from owais narrated from asif narrated from arbaz that Danish only killed a rat on 26/11/2011 (and all the narraters are *thiqa*)

Another narration goes like this: Ruhan narrates from Owais who narrates from Tufayl who narrates from Arbaz that Danish killed a rat and a cat on 26/11/2011 (all narraters are *thiqa*)

Now as we can see there is a contradiction here because in the first narration we see the wordings:

“ONLY killed a rat”. And the second narration has “killed a rat AND a cat” and this is a

contradiction. And the second narration too is *sahih* and has a *ziyaadah* and thus this is a *ziyadah* of a *thiqa* but as the hadith principles have it, the *ziyadah* of the *thiqa* is not accepted if he contradicts the

*awthaq* (more reliable). Now let us suppose that asif of the first narration here is more *thiqah* than

tufayl of the second narration, so it becomes clear that the first narration here is a “*mahfoodh*” and the

second becomes “*shaadh*” because of the contradiction!

But let us consider this situation now:

Ruhan narrated from asif narrated from owais narrated from arbaz that Danish killed only a rat on 26<sup>th</sup> of april 2011

Ruhan narrated from tufayl narrated from owais that Danish killed a rat and said “MashaALLAH” after killing it on 26<sup>th</sup> of april 2011

Now any intelligent reader can see that the “*ziyadah*” in the second narration in this case is an acceptable one because it is only an addition that can be accepted and is not a CONTRADICTION!! I have given these examples here so as to make everyone of the readers understand the concept of *ziyadah*. Now I ask the intelligent reader: is there any contradiction between Shuba`as and Hammads narration?? The narration of Shu`ba says that the Prophet taught him the dua and there does it stop the matter and the second narration of Hammad bin Salama has that he even told him to do the same when he has ANY need (and that also means anytime as the prophet didn’t specify anything)!! So where in the seven heavens is the CONTRADICTION? Rather I say that this is a *ziyadah tul thiqah* and this addition is *maqbool*!! Now isn’t it a mistake of Shaykh Albani when he says that it is a mistake and contradiction? Well I am no *muhaddith* to judge that but I only provided an argument that I considered to be an important one against the argument of calling this is a “*shaadh*” *riwaayah*.

Most of the “salafis” have it to wiggle their fingers during the *shahadah* and they produce a sahih narration for it but as many ulema and muhadditheen have said, that the narration is a *shaadh riwaayah* because the wordings of it aren’t mentioned in 10 other narrations that came from the same shaykh and some of them even apparently contradict this particular one!! But still some scholars did retain this narration for consideration and they performed *amal* according to it! So what do they have to say to that?. I even say that the addition of Hammad bin Salama is NOT A CONTRADICTION but only a *ziyadah* that adds up something that in no way contradicts the “*awthaq*” and then why cant we openly accept it?

In the same book “*tawassul: its rulings and types*”, I don’t know, probably the translator writes: “Dr. al-Bootee mentioned in a footnote to the hadeeth of the blind-man that in some narrations there occurs the addition: “So whenever you have a need then do the same”! ignorant of its weakness.” I say that this is sheer ignorance and Shaykh Albani has mentioned this “weakness” which is inturn weak as we have tried humbly to show above, may ALLAH forgive us if we are wrong and may ALLAH show others the truth too if we are right!.

This is a thing to be thought upon by those who have been propounding this book as one of the best books on the subject by a top salafi scholar which was adequately refuted, rather whose arguments were squelched by shaykh Mahmud mamduh in his “*raf al minarah*”, may ALLAH increase such ulema among us! Aameen.

Allama Ibn Taymiyya, on commenting upon this hadith has stated as we summarise below:

- 1) “If you have any need then do the same” are not the prophets words, rather are the words of Uthman bin Hunayf!! And he has pointed out this supposed *illa* (hidden flaw) in this hadith. One would simply answer to this by saying that Uthman bin Hunayf, who was a companion is far more knowledgeable than Allama Ibn Taymiyya and Sheikh Albani in matters of aqeedah and amal and even if these are his words, that means he was advising the listener to do the same!! And this is infact still proof against the “salafis” because this time it is proved beyond doubt that the companion of the prophet alyhi salatu was salaam deemed it permissible after the prophets death as is also shown in his advising the man who would come to Uthman bin Affans court!! So instead of weakening our argument it does infact strengthen it.
- 2) This addition is not found in other versions.  
I say: even if it is not found in other narrations still it is accepted because it doesnt contradict the *awthaq* and is in itself sahih and because it doesnt CONTRADICT others, it is acceptable with these words too as I tried to show above! Still if Allama Ibn Taymiyya wants to show by this claim of his that these words are actually of Uthman bin Hunayf that the listener mistakenly understood to be the words of the prophet alyhi salatu was salam, even then it is proof because the amal of a companion in such a matter is enough for us as we give precedence to their opinion and understanding over our own! He states that even if these words were from the Prophet alyhi salatu was salam, still then it only shows that the prophet

told him to make dua with specific wordings of the dua and not in its completeness. I say that this is conjecture and even if this is correct then which words are there left except “Allahumma as`aluka wa attawajjahu ilayka bi nabiyyika...” and such an argument cannot be accepted from him, may ALLAH have mercy on him and forgive him.

- 3) He says that the Prophet *alyhi salatu was salam* after his death doesn't have the knowledge of shafa`ah and he can't perform it for us! I say that this is utter fault and error as we will demonstrate from sahih ahadeeth elsewhere in this small book, and among them is the hadith of Ibn Mas`ud which states that the prophet *alyhi salatu was salam* said that “My life is great good for you because you will narrate about me to others and I will be narrated about to you, and my death is good for you because your deeds will be shown to me and I will praise ALLAH if I see good deeds and ask HIS forgiveness for you if I see bad deeds”. So this hadith shows decisively that the prophet does actually have the knowledge of his ummah and their deeds, their aspersions, their problems after his death! And he even says that it is only allowed to seek his shafa`ah in his life and on the day of judgement! We will inshALLAH show the problem in that statement later.

NOTE: I am no Muhaddith, so I am not a hujjah, but if they have an answer to this argument that SQUELCHES it COMPLETELY, then no problem. May ALLAH have mercy on all of us and forgive us for our mistakes that we made unknowingly and knowingly and the good works that we did unknowingly as well as knowingly. Aameen.

**THE WORDINGS OF THE DUA ANALYZED GRAMMATICALLY:** (Here the wordings of another version of the report have been analyzed but the meaning is the same and the grammatical analysis is the same)

The amount of literature detailing the permissibility of tawassul is exhaustive. My purpose is not to expound on such in this brief research paper. For all those interested in the permissibility of this matter, there is literature abound that defends the soundness of the narrations through which this act of worship has come to us. My purpose is simply to analyze tawassul from a basic word-for-word and slightly grammatical perspective. That alone is enough to establish it as an act of pure monotheism, much less in conjunction with the works of the muhaddithin.

The du`a of tawassul is as follows:

اللّٰهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ، يَا مُحَمَّدُ: إِنِّي أَتَوَجَّهُ بِكَ إِلَى رَبِّي فَيَقْضِي حَاجَتِي.

The rest of the du`a expresses the need for which the du`a was made.

This can be found in Reliance of the Traveller. It's basic meaning is such: Oh Allah, Verily I ask you and turn towards you through our Messenger Muhammad, the Messenger of Mercy. Oh Muhammad, Verily I turn – through you – towards my Lord so that He may fulfill my need. Let's look at this du`a phrase-by-phrase.

اللّٰهُمَّ

Oh, Allah. The du`a begins with us firstly calling onto Allah. From the very beginning this du`a closes the door to shirk. Thereafter, the seal against that shirk is tightened even further.

إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ

“Verily, I ask you and I turn towards you...” This is a verbal sentence that has been converted into a nominal sentence. Without the particle *إِن* the expression would simply be I ask you and I turn toward you, but the *inna* particle grammatically places a special emphasis on the fact that it is only Allah whom we ask and turn to for help. Furthermore, the verbs *أَسْأَلُكَ* and *أَتَوَجَّهُ* are both in the *مضارع* (muDari‘) form, which denotes the imperfect or ongoing tense. One needs only to refer to almost any random lecture by Shaykh Nuh Ha Mim Keller for proof that the muDari‘ points to ongoing verbs.

Thus, not only have we emphasized that it is only Allah that we ask and turn to for help, but we are using the ongoing tense which signifies that we continually ask and turn to Allah for help. This is the second level of protection against shirk.

بِنَبِيِّنَا مُحَمَّدٍ

“Through our Messenger Muhammad (Peace & Blessings Be Upon Him).” This expression is using the particle ب which in this instance denotes an instrument of aid. There are many uses of the ب in which the grammarians have agreed upon.

They are as follows:

الباء للإصاق – The baa of adhesion.

الباء للظرفية – The baa of time and place

الباء للقسَم – The baa of swearing

الباء للمصاحبة – The baa of companionship

الباء للتعدية – The baa that renders an intransitive verb as transitive

الباء للاستعانة – The baa that indicates the instrument of whose aid we avail ourselves

These are some of the many uses of the the particle bi utilized in the Arabic Language. The one of concern in this instance is الباء للاستعانة or al-baa’ listi’anah, or the baa of instrumentation. Thus, the du‘a is asking Allah – first and foremost – to grant us permission to utilize the Nabi (Sallallahu Alayhi Wasallam) in order that we may draw closer to Allah. This is in no way shirk. Whoever believes this to be so must bring forth evidence from the books of the non-Muslims that they make du‘a in a likewise fashion. I doubt that this challenge will ever be fulfilled because the non-Muslims and some sects among the Muslims make their du‘as directly to those individuals whom they claim to be making tawassul through without any mention of God The One.

نَبِيِّ الرَّحْمَةِ

The Messenger of Mercy. This is an indefinite noun followed by a definite noun. In Arabic, this is referred to as an إضافة or possessive construction which indicates that the indefinite noun is possessed by the definite noun. By virtue of this possession, the indefinite noun is grammatically and linguistically definite, while orthographically indefinite. What does this all mean? It means that the Messenger (Peace & Blessings Be Upon Him) is amongst The Mercy or الرحمة. Keep in mind, that Ar-Rahmah, when used in its definite form with the alif lam article purely denotes that Mercy which comes from Allah. It is permissible for us to seek tawassul via the Mercy or Rahmah of Allah, so why should we not be able to seek tawassul through the Messenger (Peace & Blessings Be Upon Him) who himself is a component or element of that Ar-Rahmah.

يَا مُحَمَّد

“Oh Muhammad.” It is only after we have given Allah his due right that we seek the aid of His Messenger (Peace & Blessings Be Upon Him) in order that we come closer to our Lord.

إِنِّي أَتَوَجَّهُ بِكَ إِلَى رَبِّي

“Verily, I turn – through you – towards my Lord.” So after we have given Allah His Due Right, and therefore, gained an implicit permission to communicate with the Messenger (Peace & Blessings Be Upon Him), we emphasize the point that we are turning to Allah yet again. We are letting the Messenger know that we are merely using him as a tool to turn towards Allah. The turning is towards Allah and not the Messenger. We are using the particle bi- before talking to the Messenger (Peace & Blessings Be Upon Him) in the second person. This baa is the baa of instrumentation, as we have already discussed. However, we use the particle إلى before ربي which further indicates that the turning is towards Allah and the instrumentation is through the Messenger (Peace & Blessings Be Upon Him). It would be a different situation if we used the particle إلى before the Messenger (Peace & Blessings Be Upon Him). This, however, is not the case because the Messenger (Peace & Blessings Be Upon Him) took careful measures to word this du‘a with precision.

فَيَقْضِي حَاجَتِي

“So that He (i.e., Allah) fulfills my need.” This is the icing on the tawhid cake because we are fully



acknowledging the fact that it is Allah who will fulfill this need and NOT the Messenger (Peace & Blessings Be Upon Him).

So upon analysis of the du'a phrase-by-phrase we see that each phrase is a guardian against Shirk. Some may adduce ayats from the the Qur'an in which the mushrikin justified their shirk by stating that they only directed their worship towards their idols so that they may achieve nearness to Allah.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Pickthall: {Surely pure religion is for ALLAH only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto ALLAH . Lo! ALLAH will judge between them concerning that wherein they differ. Lo! ALLAH guideth not him who is a liar, an ingrate.} (Az Zumar, 39:3).

However, this argument falls short of the mark because none who partake in tawassul admit to worshipping the Nabi (Sallallahu Alayhi Wasallam). That's the first difference between them and the mushriks referred to in the ayah. Secondly, the mushriks were lying with regards to seeking nearness to Allah. The truth is, they are lying and they did not believe in Allah and the proof of their mere lip-service is in the following ayat.

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ. سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ. بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ. مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا أَذْهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ.

Pickthall: {Say: In Whose hand is the dominion over all things and He protecteth, while against Him there is no protection, if ye have knowledge? They will say: Unto ALLAH (all that belongeth). Say: How then are ye bewitched? Nay, but We have brought them the Truth, and lo! they are liars. ALLAH hath not chosen any son, nor is there any god along with Him; else would each god have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be ALLAH above all that they allege.} (Al Mu'minun, 23:88-91)

These ayat are in reference to those who ascribe a son to Allah and yet claim that He is the Lord of the Universe. Clearly, Allah details for us the duplicitous nature of the idolaters who know exactly what to say to the Muslims to appear monotheistic, yet blatantly and overtly they negate that monotheism by ascribing partners to Allah. Where is the proof that those who partake in tawassul ascribe any sort of divinity to the Messenger (Peace & Blessings Be Upon Him)? How does the du'a of tawassul resemble in any way, the ayat that describe shirk?

These are just some points of reflection.

I (Ruhan) also say that to say "O ALLAH we ask you by your prophet Muhammad.." is correct because it is allowed to ask ALLAH by HIS mercy and Rahmah unanimously and there is no one who even objects to this and verily ALLAH said in the Holy Quran "*wa maa arsalnaaka illa RAHMATAN LIL AALAMEEN*" meaning that WE O, Muhammad haven't sent you but as a mercy to all the worlds. Here the Prophet is called the "*rahmah*" or mercy (from ALLAH of course as mercy only descends basically from HIM) to all the worlds and how could this be shirk or kufr or even haram? Because the fact is that the Prophet in reality is the mercy of ALLAH on us and it is unanimously accepted that it is allowed to ask ALLAH by HIS mercy so it is also accepted then that it allowed to ask from ALLAH by HIS Prophet because HE sent him as a mercy for us and it is HIS manifestation of mercy on us!! This principle of course applies to the Prophet specially! And even if we say that "O ALLAH we ask you by so and so" this principle can be applied as the *Awliya Allah* or friends of ALLAH too



are “*ikram*” on us from ALLAH but even if this doesn’t satisfy the people who deem it as haram still it is enough to satisfy them in case of the Prophet of ALLAH *azza wa jalla* as without and doubt he is the (manifestation of) mercy (of ALLAH) on the worlds. May ALLAH make us understand that is right and logical. Aameen.

It is narrated that `Umar Ibn al-Khattab, the second caliph, would pray to ALLAH for rain during times of drought through the means, the honor and intercession of the uncle of the Prophet, `Abbas Ibn `Abd Muttalib by using this supplication: "O Our Lord! Previously, when we had a drought, we used to come to You by means and intercession of Your Prophet. Now we are requesting intercession through the uncle of the Prophet to grant us rain," and it was granted. Bukhari relates it. `Umar added, after making this supplication: "He (al-`Abbas), by ALLAH, is the means to ALLAH" (*hadha wALLAHi al-wasilatu ilALLAHi `azza wa jall*). Ibn `Abd al-Barr relates it in *al-Isti`ab bi ma`rifat al-ashab*.

The scholars say that `Umar sought the means of al-`Abbas rather than the Prophet in order to show and acknowledge the status of the Prophet's uncle among the people and, more generally, of the Ahl al-Bayt or direct relatives of the Prophet. Kawthari in his *Maqalat* (p. 411) cites Ibn `Abd al-Barr's commentary in *al-Isti`ab* that `Umar used al-`Abbas in response to Ka'b's words: "O Commander of the believers, the Bani Isra`il in such circumstances used to pray for rain by means of the relatives of Prophets." It is not, as some have fancied, because the Prophet's means is no longer available that `Umar used al-`Abbas as a *wasila*. The followers of Allama Ibnul tayimiyyah in Tawassul and the the followers of al albaani have made this point their strongest attack on the people who deem the particular type of Tawassul we are talking about to be sahih. They have said that if Tawassul through the Prophet alyhi salaam was valid then why did Umar radiALLAHu anh seek the means of al Abbas who was alive?. This argument can be easily answered although people who have no experience of knowledge and understanding may differ a lot.

The tawassul that sayyidina Umar made through Abbas was actually through the prophet himself as it has been recorded by the aema who have performed the sharah of this hadith that sayyidina Abbas himself said that these people are performing tawassul through him because they consider me to be the closest to the prophet!! Hence the one who was considered the closest to the prophet was mde the means and the means of making him the means was actually his closeness and relationship with the prophet alyhi salam. Hence his relationship with the prophet made him their means. Similarly why cant a person perform tawassul through a hair of the prophet through tabarruk or its blessings because it was close with the prophet and was associated with him taking the haidth of al abbas!??

Furthermore there is actually a very long background behind this incident and this incident actually arised only after bilal bin harith al muzaini asked for the help of the prophet alyhi salam and when he came in his dream. Bilal had asked the prophet to make dua and the prophet inturn helped him by guiding him to istisqa. So still it was HELP from the prophet in the form of GUIDANCE. The reason why the prophet let bilal to hadrat umar to make istisqaa could be many and they cant be fully negated or refuted:

- 4) The prophet alyhi salam wanted the ummah to be led behind one Imam and he wanted all of the Ummah to make dua for rain
- 5) The prophet alyhi salam wanted the people to know the worth of the ahle bayyit as Abbas was from the ahli bayyit (although he didn't mention abbas in the hadith but I would say that the prophet Might have had knowledge through ALLAH's *wahy* that Umar would be performing the tawassul through Abbas.

And furthermore as I have said and as it has been mentioned by Ayni and kawthari and Ibn abdul barr maliki that Kab told Umar that the bani Israel used to do so with the ahle bayyit of their prophets and this shows us that Umar was following the bani Israel and he had no proof for doing such and act otherwise.

In the end I would like to say that the ulema haven't consumed the tawassul through Abbas as proof against the tawassul (except some like Allama Ibn Taymiyyah) through the Prophet alyhi salatu was salam that we are talking about rather they have taken it in favour of it as the tawassul through Abbas was only because of his closeness and association with the prophet alyhi salam and that shows us

nothing but tabarruk and then at least tabarruk will be proved and it could also have been the Umar wanted the people to be led behind one Imam and wanted all the people to make dua together and that would only bring good for the people making dua and it can also be that Umar wanted to show the greatness of the ahle bayyit and the righteous of the family of the prophet alyhi salam.

And the fact that according to Ibn Hajar Asqalani the man who went to the prophets grave was a companion namely Bilal bin Harith al muzaini and as we have discussed it earlier and even later in this small book; one cannot say that a companion of the prophet was performing a thing that is shirk or kufr and nowhere do we find a proof for this rather that strengthens the stance on tawassul and alongwith the narration of Abbas shows us a lot. The prophet in the tawassul of Bilal bin Harith helped him by guiding him to go to Umar and that the prophet even made him tell Umar to be clever and this also proves that the prophet knew what was happening under Umar and this also shows us that the deeds of the muslims are shown to the prophet alyhi salam and that he can help us in them. waALLAHu aalam.

The hadith of `Uthman Ibn Hunayf and the words of Malik to al-Mansur, the narration of Malik ad Dar as we will show, clearly show that the Prophet continued to be sought by the Companions and Followers as a means of benefit even after he left this life.

اصلوة وسلام على سيدنا محمد و على آله و صاحبه و سلم

May salaah and salaam be upon our master Muhammad sallallahu alyhi wasallam and his progeny and his companions and those follow him!.

### **TAWASSUL PERFORMED BY SYYEDAH AYESHA THROUGH THE PROPHETS GRAVE:**

Imam al-Darimi in the Chapter 15 of the *Muqaddima* (Introduction) to his *Sunan* (1:43) entitled: "**ALLAH's generosity to His Prophet after his death.**" relates from Aws Ibn `Abd ALLAH with a good chain: "The people of Madina complained to `A'isha of the severe drought that they were suffering. She said: "Go to the Prophet's grave and open a window towards the sky so that there will be no roof between him and the sky." They did so, after which they were watered with such rain that vegetation grew and the camels got fat. That year was named the Year of Plenty."

It is clear from the above narrations that the position of the Mother of the Believers `A'isha differs from that of modern-day "Salafis," since she recommended to the people of Madina to use the Prophet in his grave as a means of obtaining blessing and benefit and this remained in use until the Wahhabis took over the Hijaz, while "Salafis" declare this to be unacceptable. Either they know better than the *fuqaha'* of the Companions or, most certainly, they are peddling misguidance and innovation.

Shaykh Albani (May ALLAH forgive and have mercy on him), in order to reject the hadith of Darimi, raised some objections which are so full of holes that one can not only see the sky through them, but also the sun, the moon, and the stars. He said in his little book translated under the name *Tawassul: Its Types and Its Rulings* (p. 130-131) about Darimi's chain of transmission for the report (Abu al-Nu`man from Sa'id Ibn Zayd from `Amr Ibn Malik al-Nukri from Abu al-Jawza' Aws Ibn `Abd ALLAH from `A'isha):

This chain of narration is weak and cannot be used as a proof **due to three reasons:**

(i) Sa'id Ibn Zayd who is the brother of Hammad Ibn Zayd is somewhat weak. Al-Hafiz [Ibn Hajar] said about him in *al-Taqrīb*: "Generally acceptable, but he makes mistakes." Dhahabi said about him in *al-Mizan*: "Yahya Ibn Sa'id said: Weak, and al-Sa'di said: He is not a proof, they declare his ahadith to be weak. Nasa'i and others said: He is not strong; and Ahmad said: He is all right. Yahya Ibn Sa'id would not accept him."

However, the above documentation is partial and biased, and this is not surprising since "Salafis" only mention what advances their view while they cover up, rephrase, or declare weak whatever contradicts it. This is especially true of Albani (May ALLAH forgive and have mercy on him), whose followers claim him as "the leading scholar of hadith of this age"(!) whereas he makes frequent mistakes, innovates in many of his rulings, and is generally unreliable except to those unschooled in the Islamic sciences. It would be more correct for "Salafis" to say: "He is our leading scholar," for in this we would agree with them completely. However, it is a fact that no one who has actual knowledge in hadith and Fiqh uses Albani (May ALLAH forgive and have mercy on him)'s books except that they check and verify anything they take from them against trustworthy scholars.

The present narration is a case in point, since Shaykh Albani (May ALLAH forgive and have mercy on him) deliberately omits to mention the authentication of the narrators he seeks to declare weak, hiding basic evidence from his readers in order to mislead them, all because he is dead set against the issue at hand, even if it is authentically reported from the Mother of the Believers! Following is a point-by-point refutation of Shaykh Albani (May ALLAH forgive and have mercy on him)'s claims by the Moroccan hadith scholar `Abd ALLAH Ibn Muhammad Ibn al-Siddiq al-Ghumari in his booklet entitled: *Irgham al-mubtadi` al-ghabi bi jawaz al-tawassul bi al-nabi* (The coercion of the unintelligent innovator to the effect that using the Prophet as a means is permissible p. 23-25):

Albani (May ALLAH forgive and have mercy on him)'s weakening of Sa'id Ibn Zayd is rejected, **because Sa'id is one of Sahih Muslim's narrators, and Yahya Ibn Ma'in declared him trustworthy (*thiqa*)!**

The editor of Ghumari's text, Ghumari's student Hasan `Ali al-Saqqaf says on the same page as the above:

Albani (May ALLAH forgive and have mercy on him) has adduced worthless proofs as is his habit when embellishing falsehood. He cited whatever fit his whim from Ibn Hajar's *Taqrīb*, leaving out his mention that Sa'id Ibn Zayd is one of Muslim's narrators in his *Sahih*. Beware, therefore, of this *tadlis* (concealment) on his part!... He added Dhahabi's notice on Sa'id Ibn Zayd in the *Mizan*, and this is another deliberate cover-up, for he faithlessly omitted to mention what Ibn Hajar reported in *Tahdhib al-tahdhib* (4:29) from those who declared Sa'id Ibn Zayd trustworthy, in addition to his being one of Muslim's narrators:

- Bukhari said: "Muslim Ibn Ibrahim narrated to us: Sa'id Ibn Zayd Abu al-Hasan narrated to us, and he is truthful and a memorizer of hadith (*saduq hafiz*)."

- al-Duri said on the authority of Ibn Ma'in: "Sa'id Ibn Zayd is trustworthy (*thiqa*)."

- Ibn Sa'd said: "He was trustworthy."

- al-`Ujli said: "He is from Basra, and he is trustworthy."

- Abu Zur'a said: "I heard Sulayman Ibn Harb say: Sa'id Ibn Zayd narrated to us, and he was trustworthy."

- Abu Ja'far al-Darimi said: "Hibban Ibn Hilal narrated to us: Sa'id Ibn Zayd narrated to us, and he was a memorizer of hadith and he was reliable."

- Ibn `Adi said: "There is no denounced narration from him except someone else also narrates it, and I consider him one of those in the reliable category."

In addition to the above remarks it is noteworthy to mention that Albani (May ALLAH forgive and have mercy on him) cited Ahmad's grading of Sa`id Ibn Zayd as *la ba'sa bihi* which his translator rendered as "he is all right," but neither the author nor the translator seems to know that in Imam Ahmad's terminology *la ba'sa bihi* is identical with *thiqa*, which means "trustworthy" and is among the highest gradings of authentication! Ibn Salah in his *Muqaddima* (p. 134), Dhahabi in *Lisan al-mizan* (1:13), Sakhawi in *Fath al-mughith*, Ibn Hajar in *Hadi al-sari*, Abu Ghudda in his commentary to Lucknawi's *Raf`* (p. 222 n. 3), as well as the editor of Nawawi's *al-Taqrīb wa al-taysir* (p. 51) have indicated that the equivalency of saying "There is no harm in him" with the grade of trustworthy (*thiqa*) obtains for many early authorities of the third century such as Ibn Ma`in, Ibn al-Madini, Imam Ahmad, Duhaym, Abu Zur`a, Abu Hatim al-Razi, Ya`qub Ibn Sufyan al-Fasawi, and others.

(ALLAH knows best what Shaykh Hasan Saqqaf is trying to indicate while saying that Albani didn't know what *la ba'sa bihi* meant. I think that he knew what it meant and he knew that the people know what it meant and he placed it there casually and not to commit tadlees. May ALLAH help us and save us from suspicion that Shaykh Hassan Saqqaf's comments on him are trying to form.)

Albani (May ALLAH forgive and have mercy on him) continues in his list of reasons for weakening Darimi's narration:

(ii) It is *mawquf* (stopping at the Companion), coming only from `A'isha and not from the Prophet, **and even if the chain of narration up to `A'isha were authentic then it would not be a proof since it is something open to personal judgment in which even the Companions are sometimes correct and sometimes incorrect, and we are not bound to act upon that (!).**

*Answer by the sunnis:*

al-Uqayli mentioned that Muhammad Ibn `Abd al-Rahman al-Sayrafi said: I asked Ahmad Ibn Hanbal: "If the Companions of the Prophet differed regarding a certain question, is it permissible for us to check their positions to see who among them is right so that we may follow him?" He replied: "It is not permissible to check on the Prophet's Companions (*la yajuz alnazar bayna ashabi rasulillah*)." I said: "Then what is the procedure in this?" He replied: "You follow whichever of them you like." Ibn `Abd al-Barr, *Jami` bayan al-`ilm* (Cairo: dar al-tiba`a al-muniriyya) 2:78-83, 181. It seems albaani has derived this erroneous statement that "companions are sometimes correct and sometimes incorrect" from Imam Malik's misinterpreted words. The *muhaddith* al-Samhudi relates al-Hafiz Ibn al-Salah's discussion of Imam Malik's saying concerning difference of opinion among the Companions: "Among them is the one that is wrong and the one that is right: therefore you must exercise *ijtihad*." Samhudi said:

Clearly, it refers to differences in legal rulings (*ahkam*). Ibn al-Salah said: "This is different from what Layth said concerning the flexibility allowed for the Community, since this applies exclusively to the *muhtahid* as he said: "you must exercise *ijtihad*," because the *muhtahid*'s competence makes him legally responsible (*mukallaf*) to exercise *ijtihad* and there is no flexibility allowed for him over the matter of their difference. The flexibility applies exclusively to the unqualified follower (*muqallid*). The people meant in the saying: "Difference of opinion in my Community is a mercy for people" are those unqualified followers. As for the import of Malik's saying "Among the Companions is the one that is wrong and the one that is right," it is meant only as an answer to those who say that the *mujtahid* is able to follow the Companions. It is not meant for others. To this claim it is easy to reply that not only is the narration sound and authentic, but also that there is no objection related from any of the Companions to the act recommended by the Mother of



the Believers, just as there was no objection on their part to the *istisqa'* made by the man who came to the grave of the Prophet in the narration of Malik al-Dar cited below. This shows *ijma'* (as *suqooti* or silent *ijma'*) on the matter on the part of the Companions, and such *ijma'* is definitely binding in the sense that no one can declare unlawful or innovative something which they have tacitly declared lawful or desirable. As for the following the opinion of the Companions we say what Imam al-Shafi'i said as related by Ibn Qayyim in *A'lam al-muwaqqi'in 'an rabb al-'alamin* (2:186-187): "Their opinion for us is better than our opinion to ourselves."

This is utterly unbelievable that if this act; that is opening the door upto the skies by Syedah Aishah in any way lead to any for of *shirq* whether in the older generations or the newer generations; she would never have ordered to do so as the *ashaabaa* are the most entitled to be called the *muwahhids* than the people who call themselves "Salafies"

Albani (May ALLAH forgive and have mercy on him) listed the following as his third and last reason for weakening Darimi's narration:

(iii) Abu al-Nu'man... was originally a reliable narrator except that he deteriorated at the end of his life. The hadith master Burhan al-Din al-Halabi mentions him among those who deteriorated in later life in his book *al-Muqaddima* (p. 391) and he says: "The ruling about these people is that their narrations are accepted if reported from them by people who heard from them before they deteriorated. But narrations reported from them by those who heard from them after they deteriorated, or narrations reported from them by people about whom we do not know whether they heard from them before they deteriorated or after, then these narrations are to be rejected."

I say: We do not know whether this report was heard by Darimi from him before or after his memory deteriorated, it is therefore not acceptable and cannot be used as evidence. [Footnote:] Shaykh al-Ghumari missed this weakness in *Misbah al-zujaj* (p. 43), just as it was ignored by another in order to give the impression to the people that this report is authentic(!).

Ghumari said regarding these claims about Abu al-Nu'man:

His weakening of Abu al-Nu'man is invalid, because Abu al-Nu'man's deterioration did not affect what is narrated from him! al-Daraqutni said [as cited by Dhahabi in *Mizan al-i'tidal* (4:81)]: "He deteriorated at the end of his life, and no denounced hadith issued from him after his deterioration whatsoever, and he is trustworthy (*thiqa*)."

As for what Ibn Hibban said, that "Many denounced things occurred in his narrations after his deterioration," then al-Dhahabi refuted it when he said (4:8): "Ibn Hibban was unable to cite a single denounced narration from him, and the truth is just as Daraqutni said." [note: this shows that Hafidh adh Dhahabhi endorsed Abul Nu'man as what Imam Daraqutni said and hence Sahih]

Shaykh Muhammad Ibn 'Alawi al-Maliki said in his book *Shifa' al-fu'ad bi ziyarat khayr al-'ibad* (p. 152):

Abu al-Nu'man's deterioration neither harms nor is detrimental to his reliability, since Bukhari in his *Sahih* narrated over one hundred hadiths from him, and no narration was taken from him after his deterioration, as Daraqutni said.... The chain of transmission is all right, in fact I consider it good. The scholars have cited as evidence many chains that are like it or less strong than it.

Following are Saqqaf's further comments, beginning with Albani (May ALLAH forgive and have mercy on him)'s charge against Shaykh al-Ghumari:

We know full well that it is Albani (May ALLAH forgive and have mercy on him) who betrays scholarly trust and deliberately misinforms the people, even if he accuses others of disinformation.... In weakening Abu al-Nu'man he has again acted faithlessly. His quotation



from al-Burhan al-Halabi's book *al-Ightibat bi man rumiya bi al-ikhtilat* (p. 23) is designed to pull the wool over the eyes of his followers and those who only read his works! For it is necessary to also know that those who are branded as suffering from deterioration in the aforementioned book are divided among those whose narrations were unaffected by their deterioration and those whose narrations were affected. Abu al-Nu'man belongs to the first group, and al-Dhahabi made this clear in *al-Mizan* (4:8). Therefore our reply to Albani (May ALLAH forgive and have mercy on him) is: Shaykh al-Ghumari did not miss anything concerning this matter of deterioration, because he is a hadith scholar and a master memorizer (*hafiz*), however, it is you who have missed it, O slanderer backbiter!

As for Shaykh Albani (May ALLAH forgive and have mercy on him)'s quotation of Allama Ibn Taymiyya's claim in his *al-Radd `ala al-Bakri* (p. 68-74) whereby "a clear proof that it is a lie is the fact that no such opening existed above the house at all in the whole of the life of `A'isha" (!) then it is a weak objection which is no sooner brought up than cast out. Surely Imam al-Darimi and the scholars of the succeeding generations would know of such a detail better than latecomers. As for the authorities among the latter, then the hadith scholar and historian of Madina Imam `Ali al-Samhudi (d. 922) did not so much as look at Ibn Taymiyya's objection, rather he confirmed the truth of Darimi's narration by saying, after citing it in his *Wafa' al-wafa'* (2:549): al-Zayn al-Miraghi said: "Know that it is the Sunna of the people of Madina to this day to open a window at the bottom of the dome of the Prophet's room, that is, of the blessed green dome, on the side of the *Qibla*." I say: And in our time, they open the door facing the noble face (the grave) in the space surrounding the room and they gather there."

These are the only things that he brings forward in his book "Tawassul: its types and rulings". He brings only three criticisms against the hadith firstly, and the other logical "proof" that he cites are rejected as we said above

Some others say that Amr bin Malik an-Nukri is *daaif*:

Ibn Hibban has called 'Amr bin Malik an-Nukri as truthful as Ibn Hajar Asqalani writes in *Tahdhib-ut-tahdhib* (8:96), "Ibn Hibban has mentioned him in his book *Kitab-ut-thiqat*." Therefore, Ibn Hibban's acknowledgement of his credibility is based on truth and it is beyond any iota of doubt that Ibn Hajar 'Asqalani, on the basis of his authenticity, has called Amr bin Malik an-Nukri in *Taqrib-ut-tahdhib* (2:77), "Sadiq lahu awham (he is truthful but he makes mistakes (something like it))."

The word *sadiq* (truthful) used by Ibn Hajar 'Asqalani attests to the veracity of Amr bin Malik an-Nukri and he has given it precedence over others. Mahmud Sa'id Mamduh refers to it in his book *Raf'ul-minarah* (p.258) that: 'Abdullah bin Ahmad, attributing it to his father, commented, "*Annahu ka-annahu da'afahu* (as if he weakened him)." I say that the word *ka-anna* (as if; as though) is doubt and suspicion; it cannot serve as an act of justification. When 'Abdullah bin 'Ali bin Madini referred to Hasan bin Musa Ashyab as *wa ka-annahu da'afahu* (and as if he weakened him), Ibn Hajar Asqalani endorsed him by saying: *hadha zann, la taqumu bihi hujjah* (it is suspicion, therefore, it cannot serve as a justification). (Ibn Hajar 'Asqalani, *Hady-us-sari muqaddimah Fath-ul-bari* (p.397).

So this statement makes the veracity of Amr bin Malik an-Nukri unquestionable. Dhahabi has explained it further in *Mizan-ul-i'tidal* (3:286) and *al-Mughni fi du'afa* (2:488). Mahmud Sa'id Mamduh writes:

"Ibn 'Adi has bracketed Amr bin Malik an-Nukri with Amr bin Malik Rasibi in *al-Kamil* (5:1799) and has dubbed him as a recanter narrator. Dhahabi has explained it in *Mizan-ul-i'tidal* (3:285) and *al-Mughni* (2:488) while Ibn Hajar Asqalani has commented on it in *Tahdhib-ut-tahdhib* (8:95). Both these hadith-scholars have delinked 'Amr bin Malik an-Nukri from 'Amr bin Malik Rasibi and disproved the linkage forged by Ibn Adi, which has driven some of the traditionists to label Amr bin Malik an-Nukri as unreliable. These traditionists are not to blame as they have based their deductions

on the conclusions drawn by Ibn Adi without any conscious attempt at distortion as has been explained by Ibn-ul-Jawzi in *Kitab-ul-mawdu'at* (2:145) and by Ibn Taymiyyah (*alyhi rahmah*) in *Qa'idah jalilah fit-tawassul wal-wasilah*." Shaykh al Mahmud Sa'id Mamduh, in *Raf'ul-minarah* (pp.259-60).

And the final spade of soil over the grave of the question of "unreliability of Amr bin Malik an Nukri is by Shaykh Albani (May ALLAH forgive and have mercy on him) himself. Shaykh Albani writes in *Ta'liq 'ala Fadl-is-salat 'ala an-nabi* (p.88): 'Amr bin Malik an-Nukri is a reliable narrator as has been endorsed by Dhahabi. He has also confirmed this view in another book *Silsilat-ul-ahadiyih-is-sahihah* (5:608).

Some people even cause problems on issues of Abul Jawzaa

A large number of people have taken over traditions from Abu al-Jawza' Aws bin 'Abdullah on the basis of his credibility and the direct transmission of this tradition from 'A'ishah has also been established. In support of this contention it suffices to state that Imam Muslim has recorded Abu al-Jawza'Aws's narration through our mother Syedah 'A'ishah (radialluha anha). Imam Bukhari says:

It was related to us by Musaddad who had heard it from Ja'far bin Sulayman, who from 'Amr bin Malik an-Nukri who had reported it from Abu al-Jawza'. He said: I spent twelve years with Ibn 'Abbas and 'A'ishah and there was not a single verse of the Holy Qur'an about which I had not asked them.

Bukhari, at-Tarikh-ul-kabir (2:16-7). Ibn S'ad has related another tradition on these lines:

Abu al-Jawza' has related: I lived as Ibn 'Abbas's neighbour for twelve years and there was not a single verse of the Holy Qur'an about which I had not asked him. Ibn S'ad, at-Tabaqat-ul-kubra (7:224). Imam Abu Nu'aym (rahimullahi alyhi) has added the following words to the tradition:

And my deputy visited the Mother of the Believers ('A'ishah) every morning and evening. So I did not hear from any other quarter (except what I heard from her), nor did I hear from any other source (except from her) what ALLAH has enjoined about sin that I shall forgive him (the sinner) except the one who associates any partner with Me. Abu Nu'aym, Hilyat-ul-awliya' wa tabaqat-ul-asfiya' (3:79).

According to Ibn Hajar 'Asqalani, it by no means implies that he never met 'A'ishah afterwards. So, the inference drawn by Imam Muslim from the frequency of visits clearly indicates that he had a face to-face meeting with the mother of all believers Hadrat A'ishah (may ALLAH be pleased with her).

Thus when his meeting with 'A'ishah has been established with irrefutable finality, the element of deceit and incredibility in his statement is automatically washed out and his tradition, therefore, acquires authenticity. To call him an impostor is, actually, to commit excess against his genuineness as a reporter, and to do him justice we have to acknowledge the obvious fact that his statement is based on sound transmission. This conclusion is compatible not only with the findings of Imam Muslim (rahimullah alyhim) but also reflects the general drift of public opinion.

Abu Nu'aym has confirmed the authenticity of a number of traditions by Abu al-Jawza' with the words 'an 'A'ishah (from Syedah hadrat 'A'ishah) in Hilyat-ul-awliya' wa tabaqat-ul-asfiya'.

Ibn-ul-Qaysarani has also reported a tradition from Abu al-Jawza' by using the words sami'a 'A'ishah (he listened to 'A'ishah). Ibn-ul-Qaysarani, al-Jam'bayn as-Sahihayn (1:46) as quoted by Shaykh Mahmud Sa'id Mamduh in his well written book on tawassul and waseelah: *Raf'ul-minarah* (p.261).

This discussion proves beyond doubt that these certificates of authenticity are not based on any forgery but on verifiable evidence, and this chain of transmission is sahih (sound) or hasan (fair).

Some people even quote Allama Ibn Tayimiyyah from his “*iqtidaah as siraat al mustaqueem*” and say that he said “the opening of the place was only for the reason that rainwater should even reach the Prophets grave”!!!!. This proves without doubt how far Allama Ibn Tayimiyyah went to make this narration weak and any person who has logic will give no regards to these comments as the sole reason of Imam Darimi for narrating this hadith goes into the well when we take this saying as his *baab* or chapter under which this hadith is prevalent clearly indicates. And furthermore how did Ayesha radiALLAHu an-ha know that it was going to rain then?. This kind of reasoning is *matrook* and left alone with those who have their own whims to follow. WALLAHu taalaa alam – Ruhan)

- The act of the Mother of the Believers `A'isha in the narration of Darimi is explicitly confirmed by Abu Talib's famous line of poetry concerning *istisqa'* through the Prophet as related in the book of *istisqa'* in Bukhari's *Sahih*:

`Abdullah Ibn Dinar said: "I heard Ibn `Umar reciting the poetic verses of Abu Talib:

A fair-skinned one by whose face rainclouds are sought,  
A caretaker of the orphans and protector of widows.

`Umar Ibn Hamza said: Salim narrated from his father (Ibn `Umar) that the latter said: "The poet's saying came to my mind as I was looking at the face of the Prophet while he was praying for rain -- and he did not get down till the rain water flowed profusely from every roof-gutter:

A fair-skinned one by whose face rainclouds are sought,  
A caretaker for the orphans and protector of widows.

One sub-narrator added: "These were the words of Abu Talib."

Note that in his translation of Bukhari (2:65), Muhammad Muhsin Khan alters the wording of the hadith to read: "A white person **who is requested to pray for rain**" in place of "**by whose face rain is sought,**" and ALLAH knows best the reason for this grave betrayal of the translator's trust in the most important Islamic source after the Qur'an.

## **ANOTHER NARRATION PROVING TAWASSUL THROUGH THE PROPHET AFTER HIS DEATH**

Al-Bayhaqi relates with a sound (*sahih*) chain: It is related from Malik al-Dar, `Umar's treasurer, that the people suffered a drought during the successorship of `Umar, whereupon a man came to the grave of the Prophet and said: "O Messenger of ALLAH, ask for rain for your Community, for verily they have but perished," after which the Prophet appeared to him in a dream and told him: "Go to `Umar and give him my greeting, then tell him that they will be watered. Tell him: You must be clever, you must be clever!" The man went and told `Umar. The latter said: "O my Lord, I spare no effort except in what escapes my power!" Ibn Kathir cites it thus from Bayhaqi in *al-Bidaya wa al-nihaya* and says: *isnaduhu sahih*,<sup>26[25]</sup> Ibn Kathir in his recently published: *Jami al-Masanid* (1/223) - *Musnad Umar* - declared it as: "Isnaduhu Jayyid Qawi: ITS CHAIN OF

TRANSMISSION IS GOOD AND STRONG!" Ibn Abi Shayba cites it in his *Musannaf* with a sound (*sahih*) chain as confirmed by Ibn Hajar who says: *rawa Ibn Abi Shayba bi isnadin sahih* and cites the hadith in *Fath al-bari*.<sup>27[26]</sup> He identifies Malik al-Dar as `Umar's treasurer (*khazin`umar*) and says that the man who visited and saw the Prophet in his dream is identified as the Companion Bilal Ibn al-Harith, and he counts this hadith among the reasons for Bukhari's naming of the chapter "The people's request to their leader for rain if they suffer drought." He also mentions it in *al-Isaba*, where he says that Ibn Abi Khaythama cited it.<sup>28[27]</sup>

Here we would like to reproduce the exact Arabic text of the hadith mentioned by various collectors of hadith:

From the Musannaf (12/31-32) of Ibn Abi Shayba (d. 235 AH)

>> مَا ذَكَرَ فِي فَضْلِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ >> كِتَابُ الْفَضَائِلِ >> مُصَنَّفُ ابْنِ أَبِي شَيْبَةَ  
يَا رَبِّ لَا أَلَا مَا عَجَزْتُ عَنْهُ

وكان خازن عمر على الطعام ، قال : أصاب : حدثنا أبو معاوية ، عن الأعمش ، عن أبي صالح ، عن مالك الدار ، قال 31380  
الناس قحط في زمن عمر ، فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال : يا رسول الله ، استسق لأمتك فإنهم قد هلكوا ،  
عليك الكيس ، عليك الكيس " ، فأتى : فأتى الرجل في المنام فقيل له : " انت عمر فأقرئه السلام ، وأخبره أنكم مستقيمون وقل له  
\* عمر فأخبره فبكى عمر ثم قال : يا رب لا ألو إلا ما عجزت عنه

From Imam al-Bayhaqi's Dala'il al-Nubuwwa (7/47)

>> جُمَاعُ أَبْوَابٍ مَنْ رَأَى فِي مَنَامِهِ شَيْئًا مِنْ آثَارِ نُبُوَّةٍ مُحَمَّدٍ >> جُمَاعُ أَبْوَابِ غُرَّةِ تَبُوكَ >> دَلَالِلُ النُّبُوَّةِ لِلْبَيْهَقِيِّ  
فِي رُؤْيَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَجَزْتُ عَنْهُ

أخبرنا أبو نصر بن قتادة ، وأبو بكر الفارسي قالوا : أخبرنا أبو عمرو بن مطر ، أخبرنا أبو بكر بن علي الذهلي ، أخبرنا 2974  
يحيى ، أخبرنا أبو معاوية ، عن الأعمش ، عن أبي صالح ، عن مالك قال : أصاب الناس قحط في زمان عمر بن الخطاب ؛  
فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال : يا رسول الله ، استسق الله لأمتك فإنهم قد هلكوا ؛ فاتاه رسول الله صلى الله  
عليه وسلم في المنام ؛ فقال انت عمر فأقرئه السلام ، وأخبره أنكم مسقون . وقل له : عليك الكيس الكيس . فأتى الرجل عمر ،  
\* فأخبره ، فبكى عمر ثم قال : يا رب ما ألو إلا ما عجزت عنه

From al-Irshad fi Ma'rifa Ulama al-Hadith of Hafiz al-Khalili (1/313-314)

>> الْإِرْشَادُ فِي مَعْرِفَةِ عُلَمَاءِ الْحَدِيثِ لِلْخَلِيلِيِّ الْمَالِكُ

مالك الدار مولى عمر بن الخطاب الرعاء عنه : تابعي ، قديم ، متفق عليه ، أثنى عليه التابعون ، وليس بكثير الرواية ، روى عن  
أبي بكر الصديق ، وعمر ، وقد انتسب ولده إلى جيلان ناحية . حدثني محمد بن أحمد بن عبدوس المزكي أبو بكر النيسابوري ،  
حدثنا عبد الله بن محمد بن الحسن الشرقي ، حدثنا محمد بن عبد الوهاب قال : قلت لعلي بن عثام العامري الكوفي : لم سمي مالك  
الدار ؟ فقال : الداري المتطيب . حدثنا محمد بن الحسن بن الفتح ، حدثنا عبد الله بن محمد البغوي ، حدثنا أبو خيثمة ، حدثنا محمد  
بن خازم الضرير ، حدثنا الأعمش ، عن أبي صالح ، عن مالك الدار ، قال : أصاب الناس قحط في زمان عمر بن الخطاب ،  
فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال : يا نبي الله ، استسق الله لأمتك فرأى النبي صلى الله عليه وسلم في المنام فقال  
وقال : يا رب ، ما ألو إلا ما ، فأقرئه السلام ، وقل له : إنكم مسقون ، فعليك بالكيس الكيس " . قال : فبكى عمر . : " انت عمر  
عجزت عنه يقال : إن أبا صالح سمع مالك الدار هذا الحديث ، والباقون أرسلوه

Imam Ibn Kathir in al-Bidaya wal Nihaya (7/106)

أخبرنا أبو نصر بن قتادة، وأبو بكر الفارسي قالوا: حدثنا أبو عمرو بن مطر، حدثنا إبراهيم بن علي: وقال الحافظ أبو بكر البيهقي  
الذهلي، حدثنا يحيى بن يحيى، حدثنا أبو معاوية، عن الأعمش، عن أبي صالح، عن مالك قال: أصاب الناس قحط في زمن عمر

بن الخطاب، فجاء رجل إلى قبر النبي صلى الله عليه وسلم هلكوا فقال: يا رسول الله استسق لأمتك فأنهم قد هلكوا فأتاه رسول الله صلى الله عليه وسلم في المنام فقال: إيت عمر، فأقرئه مني السلام، وأخبرهم أنه مسقون، وقل له عليك بالكيس الكيس. فأتى الرجل فأخبر عمر، فقال: يا رب ما آلوا إلا ما عجزت عنه وهذا إسناد صحيح

Shaykh al-Islam al-Hafiz Ibn Hajar al-Asqalani in al-Isaba fi Tamyiz al-Sahaba (3/484) :

الإصابة - لابين حجر

ص: [274] مالك بن عياض مولى عمر هو الذي يقال له مالك الدار له إدراك وسمع من أبي بكر الصديق وروى عن [8362] الشيخين ومعاذ وأبي عبيدة روى عنه أبو صالح السمان وابناه عون وعبدالله ابنا مالك وأخرج البخاري في التاريخ من طريق أبي صالح ذكوان عن مالك الدار أن عمر قال في قحوط المطر يا رب لا آلو إلا ما عجزت عنه وأخرجه بن أبي خيثمة من هذا الوجه مطولا قال أصاب الناس قحط في زمن عمر فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال يا رسول الله استسق لأمتك فأتاه النبي صلى الله عليه وسلم في المنام فقال له أنت عمر فقل له إنكم مستسقون فعليك الكفين قال فبكى عمر وقال يا رب ما آلوا إلا ما عجزت عنه وروينا في فوائد داود بن عمرو الضبي جمع البغوي من طريق عبدالرحمن بن سعيد بن يربوع المخزومي عن مالك الدار قال دعاني عمر بن الخطاب يوما فإذا عنده صرة من ذهب فيها أربعمئة دينار فقال اذهب بهذه إلى أبي عبيدة فذكر قصته وذكر بن سعد في الطبقة الأولى من التابعين في أهل المدينة قال روى عن أبي بكر وعمر وكان معروفا وقال أبو عبيدة ولاء عمر كيلة عيال عمر فلما قدم عثمان ولاء القسم فسمى مالك الدار وقال إسماعيل القاضي عن علي بن المديني كان مالك الدار

Hafiz Ibn Hajar in Fath al Bari (2/495)

وروى ابن أبي شيبه بإسناد صحيح من رواية أبي صالح السمان عن مالك الداري - وكان خازن عمر - قال " أصاب الناس قحط في زمن عمر فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال: يا رسول الله استسق لأمتك فأنهم قد هلكوا، فأتى الرجل في المنام فقيل له: أنت عمر " الحديث وقد روى سيف في الفتوح أن الذي رأى المنام المذكور هو بلال بن الحارث المزني أحد الصحابة، وظهر بهذا كله مناسبة الترجمة لأصل هذه القصة أيضا والله الموفق

Imam Ibn Abdal Barr in al-Isti'ab (2/464) under the biography of Umar Ibn al Khattab (ra) said:

وروى أبو معاوية عن الأعمش عن أبي صالح عن مالك الدار قال: أصاب الناس قحط في زمن عمر فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال: يا رسول الله استسق لأمتك فأنهم قد هلكوا

This hadith is discussed again further below with respect to Shaykh Albani (May ALLAH forgive and have mercy on him)'s claim: "We do not accept that this story is authentic..."

The legal inference here is not from the dream, because although the dream of seeing the Prophet is truthful, a dream cannot be used to establish a ruling (*hukm*) due to the possibility that the person who saw it makes an error in its wording. Rather, the inference from this hadith is based on the action of the Companion Bilal Ibn al-Harith. The fact that Bilal came to the grave of the Prophet, called out to him, and asked him to ask for rain is a proof that these actions are permitted. These actions fall under the rubric of asking the Prophet for help (*istighatha*), seeking him as a means (*tawassul*), and using his intermediary (*tashaffu'*), and none of the Companions reprimanded him, and therefore it was understood that such actions are among the greatest acts of drawing near to ALLAH.

In his edition of Ibn Hajar, the "salafi" scholar Bin Baz rejects the hadith as a valid source for seeking rain through the Prophet, and brazenly condemns the act of the Companion who came to the



grave, calling it *munkar* (aberrant) and *wasila ila al-shirk* (a means to associating partners to ALLAH).<sup>29[28]</sup> We seek protection from ALLAH from ignorance and error.

They usually say that this act of requesting the prophet to make dua for us is useless because the prophet cannot make dua and "is not allowed" to make dua for us after "he left for the company of the angels"! Verily this concept that the prophet cannot make dua for us is in itself *munkar* because it is proved from authentic ahadith and the concept that they have developed regarding "his not knowing for who to make dua for" is again nothing but their own desire because these facts are not only proved by this very hadith that we have quoted (and will discuss about later inshALLAH), but also by other *sahih* narrations of the holy prophet!

The Prophet said: "My life is a great good for you: you will relate about me and it will be related to you; and my death is a great good for you: your actions will be presented to me (in my grave) and if I see goodness I will praise ALLAH, and if see other than that I will ask forgiveness of Him for you."

Al-Haythami says in *Majma` al-zawa'id* (9:24 #91): "al-Bazzar relates it and its sub-narrators are all men of sound hadith." Qadi `Iyad cites it in *al-Shifa* (1:56 of the Amman edition) and Suyuti said in his *Manahil al-safa fi takhrij ahadith al-shifa* (Beirut 1988/1408) p. 31 (#8): "Ibn Abi Usama cites it in his *Musnad* from the hadith of Bakr Ibn `Abd ALLAH al-Muzani, and al-Bazzar from the hadith of Ibn Mas`ud with a sound (*sahih*) chain." He says the same in his *al-Khasa'is al-kubra*. It is confirmed by al-Khafagi's and al-Qari's respective commentaries on *al-Shifa'*. al-Iraqi said in *Tarh al-tathrib*: "Its chain is good" (*isnaduhu jayyid*).

It is cited in Shaykh al-Islam al-Taqi al-Subki's *Shifa' al-siqam fi ziyarat khayr al-anam* (The healing of the sick concerning the visit of the Best of Creation), where he mentions that Bakr Ibn Abd ALLAH al-Muzani reported it, and Ibn al-Jawzi mentions it through Bakr and then again through Anas Ibn Malik in the penultimate chapter of the penultimate section of *al-Wafa*, both *huffaz* without giving the *isnad*. However, Ibn al-Jawzi specifies in the introduction of his book that he only included sound traditions in it. He also mentions the version through Aws Ibn Aws: "The actions of human beings are shown to me every Thursday night preceding Friday." See also *Fath al-bari* 10:415 and 11:385, al-Mundhiri's *al-Targhib wa al-tarhib* 3:343, and *Musnad Ahmad* 4:484.

The former Grand Mufti of Egypt Shaykh Hasanayn Muhammad Makhluaf wrote in his *Fatawa shar'iyya* (Cairo: Dar al-`itism, 1405/1985, 1:91-92):

The hadith means that the Prophet is a great good for his Community during his life, because ALLAH the Exalted has preserved the Community through the secret of the Prophet's presence from misguidance and confusion and disagreement, and He has guided the people through the Prophet to the manifest truth; and that after ALLAH took back the Prophet, our connection to the latter's goodness continues uncut and the extension of his goodness endures, overshadowing us. The deeds of the Community are shown to him every day, and he glorifies ALLAH for the goodness that he finds, while he asks for His forgiveness for the small sins, and the alleviation of His punishment for the grave ones: and this is a tremendous good for us. There is therefore "goodness for the Community in his life, and in his death, goodness for the Community."

Moreover, as has been established in the hadith, the Prophet is alive in his grave with a special "isthmus-life" (*hayat barzakhyya khasa*) stronger than the lives of the martyrs which the Qur'an spoke about in more than one verse. The nature of these two kinds of life cannot be known except by their Bestower, the Glorious, the Exalted. He is able to do all things. His showing the Community's deeds to the Prophet as an honorific gift for him and his

Community is entirely possible rationally and documented in the reports. There is no leeway for its denial; and ALLAH guides to His light whomever He pleases; and ALLAH knows best.

[it is very important to discuss the chain of this hadith here and prove without doubt that it is sahih as Shaykh al albaani has tried his best to weaken the narration. Here I present the refutation of albaani by Shaykh Mahmud syed mamduh in raaf ul minarah that has left no doubt about the hadith being sahih through chain as well as other means :

Excerpted from pages 156-169 of: Raf Al-Minara Bi-Aḥādith Al-Tawassul Wa Al-Ziyara;

Al-Hafiz Abu Bakr Al-Bazzar stated in his Musnad( Kashf Al-Astar 1:397):

Yusuf bin Musa narrated to us, ‘Abd Al-Majid bin ‘Abd Al-Aziz bin Abi Rawwad narrated to us, from Sufyan, from Abdullah bin Al-Sa’ib, from Zadhan, from Abdullah, from the Prophet that he said:

“My life is a great good for you: you will relate about me and it will be related to you. And my death is a great good for you, your actions will be presented to me and if I see goodness I will praise Allah for it, and if see any evildoing I will ask forgiveness (of Allah) for you.”

Al-Hafiz Al-‘Iraqi in Tarḥ Al-Tathrib (3:27) said: Its chain is excellent (jayyid).

Al-Haythami in Majma’ Al-Zawa’id (9:24) said: Al-Bazzar narrated it and its narrators are narrators of the saḥiḥ.

Al-Suyuti authenticated it in Al-Khaṣa’is (2:281), and in his exegesis of Al-Shifa, and it is as he has stated.

Our Shaykh, the ‘allama, the muḥaqqiq, Al-Sayyid ‘Abd Allah bin Ṣiddiq Al-Ghumari Al- Ḥasani, may Allah illuminate his resting place, has [written] a beneficial piece on this which has been published, entitled Nihayah Al-Amal fi Sharḥ wa Taṣḥiḥ ‘Arḍ Al-*Amal* .

The men of the chain [of this ḥadith] are all trustworthy (thiqat).

‘Abd Al-Majid bin ‘Abd Al-‘Aziz bin Abi Rawwad is trustworthy [thiqa] as well and Muslim relied on him, and a detailed explanation of him will come, in sha’ Allahu ta’ala.

And this ḥadith has other routes of transmission, other than what Ibn Mas’ud reported; so, for ~~example, it has come on the~~ authority of Anas, and on the authority of Bakr bin ‘Abd Allah al-Muzani in a mursal way and [the chain] is of the highest degree of authenticity. And [the ḥadith] has also come from Muḥammad bin ‘Ali bin Al-Ḥussain, although it is problematic (mu’adilan).

As for the mursal of Bakr bin ‘Abd Allah al-Muzani, there are two authentic routes leading up to him, and the third is weak. As for the authentic ones, Qaḍi Isma’il has reported them in his Faḍl Al-Salat ‘ala Al-Nabi (p .38-39)

Ibn ‘Abd Al-Hadi stated in Al-Sarim, after mentioning one of the two [authentic] chains (p.217): “This chain is rigorously authentic (Sahih) up to Bakr al- Muzani, and Bakr is from the trustworthy Tabi’is, and from their Imams...”

And the third weak [route] is the one reported by Al-Ḥarith bin Usama in his Musnad: Al-Ḥasan bin Qutayba narrated to us, Jasr bin Farqad narrated to us, from Bakr Ibn Abdullah al-Muzani, in a marfu' manner. See also Al-Maṭalib Al-'Aliya (4:23. Matalib al-'Aliya is by al-Ḥafiz Ibn Ḥajar al-Asqalani)

I say: Al-Ḥasan bin Qutayba and his shaykh are both weak [narrators]. As for the ḥadith of Anas bin Malik, Abu Ṭahir Al-Mukhlis stated in his Fawa'id (taken from Al-Iktifa' bi Takhrij Aḥadith Al-Shifa See p. 17. Shaykh Mamduh said in the footnote (p. 158, no. 1) that the Iktifa' is by al-Ḥafiz al-Asr al-Sayyid Aḥmad Ibn al-Ṣiddiq al-Ghumari.)

'): Yahya bin Muḥammad Ibn Sa'id reported to us, Yahya bin Khudham reported to us in Basra, Muḥammad bin 'Abd Allah bin Ziyad Abu Salama al-Ansari reported to us, Malik bin Dinar reported to us, from Anas bin Malik that the

Messenger of Allah said:

"My life is a great good for you - three times - and my death is a great good for you - three times, so the people fell silent. So 'Umar bin Al-Khaṭṭab said, 'My father and mother be sacrificed for you! How is that so? You said, "My life is a great good for you, three times, and my death is a great good for you, three times."'"

He said, 'My life is a great good for you because the revelation descends upon me from the sky and I relate to you what is ḥalal and ḥaram upon you; and my death is a great good for you, three times, because your deeds are shown to me every Thursday. So for whatever of it was good, I praise Allah for it. And whatever of it was evil, I ask for the wiping away of your sins.'"

I say: Abu Salama Al-Ansari has been declared a liar by Ibn Tahir, and abandoned by others.

And there is another route on the authority of Anas which is more defective than this one, and it has been reported by Ibn 'Adi (3:945), and Al-Ḥarith bin Abi Usama (As it is stated in Al-Mughni 4:148), and in this chain is Khirash bin 'Abd Allah.

~~As for the ḥadith of Muḥammad bin 'Ali bin Hussain Abi Ja'far, Al-Ḥafiz Al-Sayyid Aḥmad bin Al-Ṣiddiq, may Allah have mercy on him, said in Al-Iktifa' bi Takhrij Aḥadith Al-Shifa' (p. 18):~~

"It has been reported by Abu Ja'far Al-Ṭusi in his Amali from the way of Ibrahim bin Ishāq al-Nahawandi al-Aḥmari: narrated to us Muḥammad bin 'Abd Al-Ḥamid and 'Abd Allah bin Ṣalt from Ḥannan bin Sudayr, from his father; Ibrahim said: 'Abd Allah bin Hammad narrated to me, from Sudayr, from Abi Ja'far that he said:

The Messenger of Allah said while he was among a group of his companions, 'My being here amongst you is a great good for you, and my departing from you will be a great good for you'. So Jabir bin 'Abd Allah addressed him and said, 'As for your being here among you then it is a great good for us, but how will your departure from among us be good for us?' So he □ replied, 'As for my being here among you, it is good for you because Allah, Victorious and Mighty, said "But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while they ask for forgiveness", that is, chastisement with the sword. And as for my departure from amongst you, it is a great good for you because your works will be shown to me every Monday and Thursday; so whatever of it was good I will praise Allah, and whatever of it was a sin, I will ask forgiveness (of Allah) for you.'"

And this [version] is not authentic; in fact it is spurious, made up and twisted. The aforementioned Ibrahim Al-Ahmari reported it in his works and he is weak [in ḥadith], as

mentioned by Al-Ṭusi in his Fihrist, as he said, “He was weak in his [narration of] ḥadith, suspected in his religion”, and Al-Najashi before him and others said the same. [End of quote from the book *Al-Iktifa’ bi Takhrij Aḥadith Al-Shifa’*, of Al-Sayyid Aḥmad bin Ṣiddiq Al-Ghumari, Allah have mercy on him.]

And what he has presented is sufficient. The upshot is that this ḥadith is authentic without a doubt. If you decide to stick to the statement of Al-Ḥafiz Al-‘Iraqi in his exegesis of the *Ihya* (4:148), whereby he said:

“Al-Bazzar reported this from the narration of ‘Abd Allah bin Mas’ud, and its narrators are narrators of the *Sahih* except ‘Abd Al-Majid bin Abi Rawad. And despite the fact that Muslim reported from him and Ibn Ma’in and Al-Nasa’i declared him to be trustworthy, many [scholars of ḥadith] weakened him. Al-Ḥarith bin Abi Usama also reported it in his *Musnad* from the narration of Anas, with a weak chain to him...”

Then, do not be alarmed by his change [in opinion] in certain matters, namely:

First: The very person who said [the aforementioned] - i.e. Al-Ḥafiz Al-‘Iraqi - himself declared the chain of Al-Bazzar to be excellent, in *Tarḥ Al-Tathrib* (3:297), and his statements in *Tarḥ Al-Tathrib* take precedence over his statements in his exegesis of the *Ihya*, since the former was among his last books while the latter was written while he was barely twenty [years of age]!

Taqi al-Din Ibn Fahd stated in *Lahdh al-Alhadh* (p. 22)

“[Al-Ḥafiz Al-‘Iraqi] became interested in sourcing the aḥadith of the *Ihya* when he was approximately 20 years of age...”

Second: al-Ḥafidh al-‘Iraqi’s words imply that he judged the ḥadith to be ḥasan (good) because he mentioned two routes for it. If both are free of weakness, then the ḥadith is ḥasan by virtue of these two routes - as is well established.

Third: The ḥadith is necessarily ḥasan according to Al-‘Iraqi, and that is clear because he discussed two routes, namely: the route leading up to Ibn Mas’ud and the route leading up to Anas. He did not mention the *mursal* of Bakr Al-Muzani, which is a *mursal* report of the highest degree of authenticity. Had he come across it (i.e. Al-Muzani’s report) he would not have neglected to comment upon it. So based on what Al-‘Iraqi mentioned and what he did not mention, the ḥadith can be judged to be strong and acceptable, and Allah knows best.

And as is customary of him with such aḥadith, Al-Albani went to weaken this ḥadith - and thus followed a path none before him trod upon, and played a foul game he is held at fault for. So as for his weakening of the ḥadith, he followed a path that none before him trod upon as he himself stated in his *Al-Da’ifa* (2:405), and he referenced this ḥadith to another ḥadith narrated by a group of trustworthy narrators, and made the ḥadith “My life is a great good for you...” an addition to the first ḥadith that ‘Abd Al-Majid bin ‘Abd Al-‘Aziz bin Abi Rawwad was alone in reporting. So he determined a ruling of aberrancy for what ‘Abd Al-Majid reported as opposed to the group of trustworthy narrators who narrated [only] the first ḥadith. And that is because Al-Bazzar said in his *Musnad*: Yusuf bin Musa narrated to us, ‘Abd Al-Majid bin ‘Abd Al-‘Aziz bin Abi Rawwad narrated to us, from ‘Abd Allah bin Al-Sa’ib, from Zadhan from ‘Abd Allah, that the Prophet ﷺ said: “Allah has angels who travel about the earth and convey to me the peace greeting from my Ummah.” He said, “And the Prophet ﷺ said, ‘My life is a great good for you, you will relate about me and it will be related to you...’” (the ḥadith).

As for the first ḥadith, a group of trustworthy narrators transmitted it from Sufyan.

As for the second ḥadith, ‘Abd Al-Majid bin ‘Abd Al-Aziz bin Abi Rawwad was alone in Reporting

it

Now, Al-Albani took these two ḥadīth to be one single ḥadīth, and he determined a ruling of aberrancy for the second ḥadīth, and did not take it as a separate independent ḥadīth, but rather an addition - and this is a clear blunder. That is because, as the scrupulous examiner must know, these two are two [separate] ḥadīth with the same chain. Al-Bazzar recorded them [together], as you see, for the sake of brevity and so as to not [unnecessarily] repeat the isnad. This is something that is found in abundance in the books of ḥadīth, where [the authors] mention only one chain for a number of ḥadīth texts (mutun). This is something quite obvious that does not require to be explained or pointed out. And Al-Ḥafīẓ Al-Suyūṭī was correct [regarding this point] in his two Jami's, the *Saghir* and the *Kabir*, whereby he placed the first ḥadīth in one place, and the other ḥadīth in another place. And this was due to his clear vision and perspicacious understanding - Allah have mercy upon him - and Allah knows best. And so, to support his argument, Al-Albani stated that 'Abd Al-Majid bin 'Abd Al-Aziz bin Abi Rawwad was noted [by the ḥadīth scholars] for [weakness of his] memory, so that even though many of them declared him trustworthy, still others declared him weak and he, al-Albani, does this in his *Al-Da'ifa*(2:404). And [we see that] his comments are filled with weakening the narrator.

~~Since the narrator is actually trustworthy (thiqa) and from the men of ṣaḥīḥ [ḥadīth], I felt that it was appropriate here to defend him and clarify his reliability for he has been declared trustworthy by Ibn Ma'in, Aḥmad, Abu Dawud, Al-Nasa'i,~~ <sup>Ibn Shaḥīn and Al-Khalīlī</sup> and is a person declared trustworthy by such [high-ranking critics], and one whom Muslim abundantly relies upon in his *Ṣaḥīḥ* and has passed the scales [of reliability]. And so whatever has come in criticism of him is rejected when one considers and investigates the matter correctly and in accordance with the principles of ḥadīth. As for those who have talked about him [with criticism], they have done so for the following reasons:

1- Due to his madhhab, as he was a *murji'*. However, this does not detract from [the soundness of narrating ḥadīth] as is well-known. Al-Ḥafīẓ Al-Dhahabī stated in *Al-Mizan*, after having counted 'Abd Al-Majid bin 'Abd Al-'Aziz among the trustworthy *murji'* [narrators]: "Irja' is the madhhab of many of the noble scholars, and one cannot be prejudiced against one [of them] because of it..."

2- The fact that he made mistakes in [narrating] ḥadīth, for he narrated the ḥadīth of "Actions are by intentions" through the way of Malik, from Zayd bin Aslam, from 'Aṭa' bin Yassar, from Abi Sa'id Al-Khudri in a *marfu'* manner.

And this is how it has been recorded by Abu Nu'aym in *Al-Hilya*(6:342), Al-Quda'i in *Musnad Al-Shihab* (As mentioned in *Fath al-Wahhab* (1:16)), and Abu Ya'la al-Khalili in *Al-Irshad*(1:233).

As for the correctly preserved [chain], it is: Malik, from Yahya bin Sa'id, from Muḥammad bin Ibrahim Al-Taymi, from 'Alqama, from 'Umar in a *marfu'* manner. And this is how it has been recorded by the majority [of scholars].

And for this reason, this ḥadīth has been noted as being one 'Abd Al-Majid erred in - so what? And who is there that has not erred in one ḥadīth, rather, in more than one ḥadīth?

And if you come across what Ibn 'Adi wrote about 'Abd Al-Majid bin Abi Rawwad in *Al-Kamil* (5:1982), then recall the words of Al-Dhahabī in *Muqiza* (p.78):

"...and it is not from the conditions of being trustworthy (thiqa) that one does not err, or make mistakes, for who is there that is safe from this other than the *ma'sum* (protected) who does not persist in his errors?"

And Al-Dhahabī has mentioned this number of times in *Mizan Al-I'tidal*.



The upshot is that the existence of some confusion in the ḥadith [narrations] of ‘Abd Al-Majid bin Abi Rawwad does not expel him out of the boundary of being trustworthy, especially given the fact that he was a Ḥafīẓ [and a transmitter] of many narrations, and it is quite customary for this to be the case of those [who are transmitters] of many narrations. And al-Dhahabi described him as possessing [good] memory and truthfulness. He said in [Siyar ‘Alam] al-Nubala’ (9/434): “He is the scholar, the exemplar, the Ḥadith master, the truthful...”

3- Those who mentioned him with criticism without clarification, such as the statement of Abi Hatim Al-Razi (and his severity is recognized and well-known) that “he is not trusted or relied upon”, or the statement of Ibn Sa’d that “He was a prolific narrator of ḥadith, a murji’, weak” or the statement of Abi Aḥmad Al-Ḥakim that “[he is] not strong [in ḥadith] according to them (i.e. the ḥadith scholars)”, or the statement of Abi ‘Abd Allah Al-Ḥakim that “He is from those whom [the ḥadith scholars] were silent about”... this is [in fact] from the mild criticism that none are safe from except those from the highest level of the trustworthy narrators, for this is from the vague type of criticism that has to be rejected given the declaration of trustworthiness by [the likes of] Ibn Ma’in, Aḥmad, Abi Dawud, Nasa’i, and others.

4- Those who talked about him with exaggeration and extremism that is rejected, and that is Ibn Ḥibban when he said in Al-Majruhin (2:161): “[a narrator of] very rejected ḥadith, he inverts the reports, and he narrates the rejected reports from the well-known [ḥadith narrators] and thus deserves to be abandoned...”.

Al-Ḥafīẓ (i.e. Imam Ibn Ḥajar) has warned in Al-Taqrīb (p. 361) about Ibn Ḥibban’s extremism in declaring people abandoned.

And Ibn Ḥibban over-exaggerates in criticizing narrators - so much so that Al-Dhahabi said in Al-Mizan (1:274), “Ibn Ḥibban might at times attacks a trustworthy narrator so much that it is as if he is not aware of what is coming out from his head...”

Perhaps the reason for Ibn Ḥibban’s criticism of ‘Abd Al-Majid bin Abi Rawwad is due to what he has reported in Al-Majruhin (2:161) by way of ‘Abd Al-Majid, from Ibn Juraij, from ‘Aṭa’, from Ibn ‘Abbas that he said,

“The Qadariyyah is disbelief, the Shi’ah is destruction, the Ḥururiyyah is innovation, and we do not know veracity save in the Murji’ah”.

Al-Daraqutni said in al-Afrad: “‘Abd Al-Majid was alone in reporting this”, and Al-Ḥafīẓ (Ibn Ḥajar) further stated in Al-Tahdhib (6:383), “the rest of the narrators of the chain are trustworthy”.

I say: what Al-Daraqutni and Al-Ḥafīẓ have said is true without a doubt, but that is not a charge against ‘Abd Al-Majid. What is sounder, and is in fact the indubitable truth, is that the charge is against Ibn Juraij who committed tadlis, and he was a [well-known] mudallis who committed excessive tadlis.

Al-Daraqutni said: “Steer clear of the tadlis of Ibn Juraij, for he is guilty of the ugliest kind of tadlis. However, he only committed tadlis except in what he had heard from the criticized narrators...”

Imam Aḥmad bin Ḥanbal said: “Some of these aḥadith that Ibn Juraij used to report in a broken-chained manner were fabricated aḥadith, and [therefore] he was indifferent about where he got them from”, as stated in Al-Mizan (2:659) .

From this, you can now see what had been the basis of Ibn Hibban’s criticism (against ‘Abd Al-Majid), and the charge of the felony goes to the one who committed tadlis in this chain, namely

Ibn Juraij. And praise be to Allah by whose favour good works are accomplished.

So the upshot of this is that the man is - as his contemporaries Aḥmad and Ibn Ma'in said - reliable; so whoever speaks ill of him, his words are rejected and no attention is given to them. And due to this, Muslim relied upon him in his Saḥiḥ, and reported from him in the usul.

And so too did Al-Ḥafiz Al-Dhahabi state, due to this, in *Man Tukullima Fihi wa Huwa Muwaththaq* (p. 124): "Trustworthy Murji' promoter; Ibn Ḥibban leered at him..."

Al-Dhahabi's statement makes clear the trustworthiness of the man, and that his innovation and the statement of Ibn Ḥibban do not affect his trustworthiness; and had they had any effect on his declaration of trustworthiness then he would have warned about it. And Allah knows best the truth.

As for his (i.e. Al-Albani) being someone who played a foul game that he is held at fault for, Then this is because of two matters:

The first: He stated in his Al-Da'ifa(2:405): "It may be that the real source of the ḥadīth that 'Abd Al-Majid connected back to Ibn Mas'ud is actually this mursal of Bakr. 'Abd Al-Majid made a mistake in it and he connected it back to Ibn Mas'ud and appended it to the first ḥadīth..."

I say: this is speculation, and this speculation is not only a lie but is the most dishonest of speech. And he uses this corrupted speculation to reject the musnad ḥadīth - in which is a narrator who has been criticized - for the mursal which has come from a more authentic route. So the mursal cannot be authenticated due to that factor except by great difficulty. And in it is the invalidation of a part of the Sunnah, and I have not seen anyone precede Al- Albani in these false claims.

Second: This mursal report [from Bakr] is connected back (i.e. mawsul) from another route via a weak chain which strengthens the mursal, and so it becomes ḥasan li-ghayrih, which is authoritative and requires that it be put into practice. And had the mawsul (i.e. connected narration) which contains 'Abd Al-Majid bin 'Abd Al-Aziz bin Abi Rawwad been from the category of weak aḥadīth as Al-Albani opined, then the mursal saḥiḥ consolidates it so that it becomes from the category of the accepted ḥasan report, which requires to be put into practice, as is agreed upon.

And I do not see any reason for Al-Albani's divergence from the adherence to the principles of ḥadīth other than stubbornness and following his whim to refute such as these kinds of aḥadīth. And here I am going to add in connection to this ḥadīth, his (i.e. Al-Albani's) refutation of himself and his following, based on what has been established regarding the acceptance of mursal reports, the conditions of which have been expounded upon in their proper places in his own refutation of Shaykh Isma'il Al-Ansari, whereby he stated (Kitab Al-Shaybani 1:134-135):

"The isnad of the mursal saḥiḥ is authoritative according to the vast majority of the fuqaha (jurisprudents). Al-Ḥafiz Ibn Kathir said, 'and reliance upon it is the madhhab of Malik and Abi Ḥanifa and their companions, and this is also reported of Aḥmad in a narration.' As for the madhhab of Al-Shafi'i, then his condition for accepting it's authoritativeness is well-known, which is that [the report] also comes from another route even if that is also mursal... and so this authentic mursal ḥadīth is authoritative according to the four madhhabs and other [Imams] from the Imams of the principles of ḥadīth and fiqh. And it becomes clear to every fair minded person that this view is rejected, namely, that this ḥadīth can not be used as evidence because it has been reported in mursal form."

I say: Rather, it is clear to every fair minded person that this man's desires have caused him to fall into self contradiction, to refute himself, and to weigh things with two separate scales.

May Allah forgive us and him, and let us tread the path of peace and safety. (end of the quote from sheikh Mahmud Sayed Mamdouhs book and I believe very nicely convinced)

I (Ruhan) say: Imam Munawi, in the commentary over Imam Suyutis “Jami us Sagheer”, under the Mursal Sahih report of Bakr, as mentioned above, shows surprise as to how Suyuti didn’t mention the mawzul hadith of Ibn Mas’ud at the same place (although that hadith is mentioned by Suyuti in his “Khasa’is al Kubra”), that is narrated by al Bazzar and Imam al Munawi mentions there that Hathumi said that the men of the hadith (of Ibn Mas’ud) are those of the Sahih (Bukhari and Muslim). Imam Munawi doesn’t oppose Al Haythumi and indirectly agrees with al Haythami.

I also found another research done by some of our Shafi’i brothers on the net regarding this hadith. That too may be beneficial. I am mentioning this hadith in detail as it forms one of the keystones to asking the Prophet صلى الله عليه وآله وسلم to make dua of *maghfirat* (forgiveness) for us after his صلى الله عليه وآله وسلم wisaal. Here is the research which has some extra points in it:

It is reported that the Prophet Muhammad (‘alayhis salam) said:

حَيَاتِي خَيْرٌ لَّكُمْ تُحَدِّثُونَ وَيُحَدِّثُ لَكُمْ ، فَإِذَا كُنْتُ وَفَاتِي خَيْرٌ لَّكُمْ ، تُعْرَضُ عَلَيَّ أَعْمَالُكُمْ ، فَإِنْ رَأَيْتُ خَيْرًا حَمَدْتُ اللَّهَ ، وَإِنْ رَأَيْتُ شَرًّا اسْتَغْفَرْتُ لَكُمْ

”My life is good for you. You will relate about me and it will be related to you, and my death is a good for you, for your actions will be presented to me. If I see goodness I will praise ALLAH, and if I see other than that I will ask forgiveness of Him for you.”

In this article we will be reviewing the chains and texts of this narration. It will also be our objective to respond to doubts raised regarding its authenticity.

### **The Reports:**

**T**his hadith is reported by Imam Al-Bazzar in his Musnad (Kashf Al-Astar 1/397) in the following manner:

حدثنا يوسف بن موسى ، ثنا عبد المجيد بن عبد العزيز بن أبي رواد عن سفيان عن عبد الله بن السائب ، عن زاذان ، عن عبد الله عن النبي (ص) قال حياتي خير لكم تحدثون ويحدث لكم ، ووفاتي خير لكم تعرض على أعمالكم ، فما رأييت من خير حمدت الله عليه ، وما رأييت من شر استغفرت لكم

Hafith Al-’Iraqi states in his Tarh At-Tathrib, “Its chain is jayyid (good).” (3/297) Al-Haythami said in Majma’ Az-Zawa’id, “It is reported by Al-Bazzar and its men are the men of the Sahih.” (9/24) Imam As-Suyuti declared its chain Sahih in his work “Al-Khasa’is” (2/281) as well as in his takhrij of the Ash-Shifaa. The late researcher and Hafith Abdullah Ibn Siddiq Al-Ghumari wrote in his work *that this chain was Sahih.*

Shaykh Muhammad Ibn ‘Alawi Al-Maliki (rahimahullah) stated in his Mafahim, “It was also declared Sahih in Hafith As-Suyuti in *Mu’jizat*, as well as Al-Khasa’is, as well as by Al-Qastalani who explained Sahih Al-Bukhari. Al Munawi stated in Fayd Al-Qadir that it was Sahih, as well as Az-Zurqani in his Sharh of Qastalani’s Al-Mawahib. It was also declared Sahih by Imam Al-Khafaji in his explanation of Ash-Shifaa’. (pgs 248-249, English edition translated as “Notions that Must be corrected”)

The opponents of this hadith claim that this narration is weak due to the narrator AbdulMajid Ibn Abdul‘Aziz Ibn Abi Rawwad, who in their view is weak in memory. The late Muhammad Al-Albani (May ALLAH forgive and have mercy on him) in his Da‘ifah quoted Al-Haythami’s words ‘and its men are the men of the Sahih’ and then said, ‘[However] He is spoken about negatively (وهو متكلم فيه)’. The wahhabi leaning website, Islamweb.net, has declared this hadith weak as well, repeating the verdict of Al-Albani (May ALLAH forgive and have mercy on him) in his Silsilat Ad-Da‘ifah that the strongest of the narrations is that of Bakr Ibn Abdullah Al-Muzani, a mursal narration that in his view is authentic. We shall return to this mursal narration later in the article. At this time the claim that AbdulMajid Ibn AbdulAziz Ibn Abi Rawwad is weak must be investigated. Why didn’t Al-Haythami deem him weak in his grading of this hadith? Or Suyuti and the others who declared it authentic? It is their opinion that we shall defend in this article, with ALLAH’s permission.

#### عبدل مجيد بن عبدل عزيز بن ابى رواد

His name was AbdulMajid Ibn AbdulAziz Ibn Abi Rawwad Al-Azdi, Abu Abdul-Hamid Al-Makkiy. He reported hadith from his father, Ayman Ibn Naabil, Ibn Jurayj, Ma‘mar, Salim Al-Jazari, and other than them. Those who reported from him were the likes of Imam Ahmad, Imam Ash-Shafi‘i, Al-Humaydi, and many others.

#### Those who praised him:

Imam Ahmad said, “He was trustworthy (thiqah), in him was exaggeration in Irja’.”

Abdullah Ibn Ahmad Ibn Hanbal reports from [Yahya] Ibn Ma‘in that he said, “Thiqah (trustworthy), no problem with him. Ad-Dawri also reports from Ibn Ma‘in that he said, “Thiqah.” Ibn Abi Maryam reported from Ibn Ma‘in that he said, “Thiqah, he would narrate from the people of weakness, and he was the most knowledgeable of the scholars in the narrations of Ibn Jurayj. He was open with his Irjaa’.” Ibrahim Ibn Junayd mentions that Ibn Ma‘in was mentioning AbdulMajid and mentioned his nobleness, dignity (haybah), and mentioned that he was honest (saduq).

Al-Aajuri reported from Abu Dawud that he said, “Thiqah, [Imam] Ahmad used to narrate from him to us as did Yahya. Yahya said of him, ‘He was [the most] knowledgeable regarding Ibn Jurayj.’ Abu Dawud continued, ‘He was a Murji’iah and he called to Irja’ and he went to extremes in that so much so that his son and the people of Khurasan no longer narrated from him.’ Imam An-Nasa’i said of him, “Thiqah” and also said, “There is nothing wrong with him.” Ad-Daraqutni said in his Sunan, “Thiqah!” (1/311) and in his ‘Ilal said, “He is the most established of the scholars regarding the narrations of Ibn Jurayj.” Hafith Ibn Hajr said on him in his Taqrib, “He was honest (saduq), and made mistakes. He was a Murji’i. Ibn Hibban exaggerated in declaring him abandoned.” Ibn Shahn also declared him trustworthy, and of course, Imam Muslim reported from him in his Sahih!

Imam As-Sindi, the author of the commentary of Sunan Ibn Majah also concludes that Abdul-Majid is trustworthy. In hadith number 1084 in the Sunan of Ibn Majah AbdulMajid Ibn Abdul-‘Aziz is within the chain.

He states, “Even though he was relied upon in Sahih Muslim, he was extreme in his Irjaa’, calling to it. The majority (jumhur) declared him thiqah (trustworthy); Ahmad, Ibn Ma‘in, Abu Dawud, An Nasa’i, whereas Abu Hatim declared him weak as well as Ibn Abi Hatim. The rest of the men in the chain are thiqaat, and so the chain is Hasan!” This chain is would then meet the same standards for Imam As-Sindi!

Those who criticized him:

Al-Bukhari said of him, “He was one who delved into Irjaa’. Al-Humaydi spoke [negatively] of him.”

Abu Hatim said, “He is not strong, though write his hadith.” Muhammad Ibn Yahya weakened him. As-Saji said of him, “He reported from Imam Malik a munkar hadith from Zayd Ibn Aslam from Ata Ibn Yasaar from Abu Sa’id, “Actions are by intentions.” He continued saying, “He also reported things from Ibn Jurayj that have no follow up reports for them.” Abdur-Razzaq, upon hearing of AbdulMajid’s death said, “Alhamdulillah for ALLAH saving the nation of Muhammad from AbdulMajid.” Al-Khalil said, “He was thiqah, though made some mistakes in hadith.” Ibn Hibban said that he would mingle narrations and he would report hadith that were singularly narrated (munkar) from well known scholars, so he was abandoned.

It should be noted that Ibn Hajr said in his Taqrib that Ibn Hibban went to extremes in declaring him ‘abandoned!’ [entry 4160]

**Conclusion and Responses to the Weakening of This Hadith By Shaykh Al-Albani (May ALLAH forgive and have mercy on him):**

The end conclusion of Hafidh Shu’ayb Al-Arna’ut and Dr. Bash-shar Ma’ruf said,

“Rather he is thiqah (trustworthy), his mistakes in hadith were as the people made mistakes in them. And he is from the most established of the scholars regarding Ibn Jurayj. And the people were only hostile towards him due to his irjaa’ and so some of them weakened him due to that reason. Those who forwarded his trustworthiness included Imam Ahmad Ibn Hanbal, Ibn Ma’in, Abu Dawud, An-Nasa’i, Al-Khalili, and Ibn ‘Adi stated, ‘And the general disdain for him was due to his Irja’.’” [Tahrir At-Taqrir]

Hafith Shu’ayb Al-Arna’ut points out that those who weakened did so because of his Irja’. Regarding this I would like to bring forth the words of Imam At-Tajud-Din As-Subki who said,

“Always bear in mind that their [hadith scholars] principle is that finding fault (jarh) with a hadith narrator has priority over ascribing to him acceptability of his testimony and narrations (ta’dil) without any qualification. On the contrary, the correct position is that where someone finds fault with a man whose Imamate and good standing as a narrator is established, whose praisers are many and whose fault finders are few, and there is evidence to suggest that the reason for this attack is because of a fanatical devotion to a certain madh-hab (school of thought) or some other reason, then one does not pursue the matter!” [See the Muwatta of Imam Muhammad Shaybani, English version, page 34]

Shaykh Mahmud Sa’id Mamduh in his Rafa’ Minarah declares “This chain is Sahih, without doubt!”

**Responding to Further Doubts:**



One of the doubts a certain group brings up regarding this hadith is regarding the grading of Hafith Al-Iraqi. He states in his Tarh At-Tathrib that this hadith is “Jayyid (good)” whereas he has criticized this chain in his takhrij of the Ihya. As Shaykh Mahmud Mamduh points out, he wrote his takhrij of the Ihya when he was very young, and praised the hadith later on his life, and so that is what he passed upon.

Another of the doubts that Al-Albani (May ALLAH forgive and have mercy on him) raised was that this hadith was somehow “Shadh”. Al-Albani (May ALLAH forgive and have mercy on him) however, made the mistake of combining this narration we are discussing with the narration “Verily ALLAH sends angels out to inform me of my Ummah’s Salams...” and saying that it was an extra “addition” to the second narration. This is not the case at all, and the two are separate narrations as Shaykh Mahmud Mamduh has shown in his Rafa’. Imam As-Suyuti noticed such as well and narrated the two separately.

The issue of AbdulMajid reporting a munkar hadith from Imam Malik involves the misnaming of an individual. The actual narration from Imam Malik in chain is as follows:

مالك عن يحيى بن سعيد ، عن محمد بن إبراهيم التيمي ، عن علقمة . عن عمر

This is the chain that the “jama’ah” reported the hadith “Actions are by Intention.”

The chain that was reported by AbdulMajid was as follows:

مالك ، عن يزيد بن أسلم ، عن عطاء بن يسار عن أبي سعيد الخدري

So yes this is possibly a mistake, yet the words are authentically reported from the Prophet Muhammad and DO go through Imam Malik. This is how it was reported by Abu Nu’aym in his Hilyah, the Musnad of Shihab, and Abu Ya’la Al-Khalili in his Irshaad. This “mistake” does not make one “weak”, it simply means that he made a mistake in one chain, and that is all! That is why the scholars, such as Imam Ahmad, reported from him, as his memory was sound. It is also why the scholars generally accepted his narrations. One mistake like this does not make him completely weak at all.

Another supposed weakness brought forth by those who criticize Abdul-Majid is the following narration (as mentioned by Adh-Dhahabi and Ibn Hajr) and by which Ibn Hibban used to weaken Abdul-Majid:

عبد المجيد عن ابن جريح عن عطاء عن ابن عباس قال: القدرية كفر، والشيعية هلكة، والحروية بدعة، وما نعلم الحق إلا في المرجئة

Abdul-Majid from Ibn Jurayj from Ataa’ from Ibn ‘Abbas who said, “The Qadariyyah are upon kufr, the Shi’ah are doomed, the Hururiyyah are upon bida’ah and I do not know of the truth in a group except in the Murji’ah.” [Note that Ibn Hajr has different wording, though the meaning is the same in his Tahthib]

Ad-Daraqutni said, “AbdulMajid was the only one who reported this narration.” Al-Hafith Ibn Hajr agreed in his Tahthib and added, “And the rest of the men are thiqaat.”

Shaykh Mahmud Mamduh states that there is no dispute that he is the only one who narrated such from Ibn Jurayj. However, this does not mean that Abdul-Majid is the one who is weak here. Rather, Ibn Jurayj was known to commit the worst kind of tadlees. Ad-Daraqutni has said regarding Ibn Jurayj, “Beware of the tadlis of Ibn Jurayj, for certainly he performs tadlis from only those who have been criticized.” Imam Ahmad said of Ibn Jurayj’s tadlis that he reported fabrications by way of his

tadlees (though he uses the term irsaal, and here it is the same thing) as is reported in Mizan Al-'Itidal of Adh-Dhahabi.

Again, tadlees is to narrate vaguely using the term “an (from)” without specifying how one received the transmission. Sidi Musa Furber has translated it as “Camouflaging” the real narrator. If one is known to use this vague form of reporting “from” someone other than whom they are really reporting from, then their narrations cannot be accepted when using tadlis. In this narration Ibn Jurayj uses tadlis, and hence, one must be cautious that he did not in fact hear this hadith from ‘Ataa’ but from someone else who claimed they heard it from ‘Ataa, and Ibn Jurayj is masking the individual through reporting. Furthermore, what shows that Abdul-Majid is not the one to blame for this is that he was the MOST knowledgeable regarding Ibn Jurayj’s reports as stated by the master of hadith Yahya Ibn Ma’in. So his narrating singularly reported narrations from Ibn Jurayj is not a weakness, but instead shows that he truly was the most knowledgeable regarding the narrations of Ibn Jurayj as claimed by Yahya Ibn Ma’in. Abu Dawud reports from Imam Ahmad that he said of AbdulMajid, “He was knowledgeable in the reports of Ibn Jurayj!” [Su’alaat Abi Dawud li-Imam Ahmad Ibn Hanbal pg 236]

The last claim forwarded by Al-Albani (May ALLAH forgive and have mercy on him) and co. in his Ad-Da’ifah regarding this chain is that he thinks that he mingled the chain, because the only other authentic chain is through Bakr Ibn Abdullah Al-Muzani, so AbdulMajid simply must have mis-stated the chain. As Shaykh Mahmud Mamduh states, this is thann (conjecture/suspicion). There is absolutely no proof that he did such with this chain. And as the Prophet Muhammad said, “And suspicion is the most false of speech!” Furthermore, no one prior to Al-Albani (May ALLAH forgive and have mercy on him) made such a suspicious claim regarding this chain of Abdul-Majid. AbdulMajid is thiqah, as stated by Imam Ahmad, Nasa’i, Ibn Ma’in, Abu Dawud, and many other Imams of hadith. To raise suspicion regarding him, without proof, is falsehood. Rather the mursal Sahih narration from Bakr Ibn Abdullah shows support for the chain of Abdul-Majid and witnesses to its authenticity.

The hadith of Bakr Ibn Abdullah Al-Muzani reads:

حَيَاتِي خَيْرٌ لَّكُمْ تُحَدِّثُونَ وَيُحَدِّثُ لَكُمْ فَإِذَا أَنَا مُتُّ كَانَتْ وَفَاتِي خَيْرًا لَّكُمْ تُعَرِّضُونَ عَلَيَّ أَعْمَالَكُمْ فَإِنْ رَأَيْتُمْ خَيْرًا حَمَدْتُ اللَّهَ وَإِنْ رَأَيْتُمْ شَرًّا اسْتَغْفَرْتُ لَكُمْ

The same wording!

In the Musnad of Al-Harith we find the following chain for this narration:

حدثنا الحسن ابن فتيبة ثنا جسر ابن فرقد عن بكر ابن عبد الله المزني قال قال رسول الله صلى الله عليه وسلم

Even Shaykh Al-Albani (May ALLAH forgive and have mercy on him) admits that this chain is Mursal **Sahih**! It is also reported by Ibn Sa’ad in his Tabaqaat and also by Imam As-Suyuti in Jaam’i Al-Ahadiith wal-Maraasil (11337). Bakr Ibn Abdullah Al-Muzani did not see the Prophet Muhammad (‘alayhis salam) so he has not named the companion he heard it from. Bakr was a *tabi’i* (of the second generation), and reported from Ibn ‘Abbas, Anas Ibn Malik, Mughirah Ibn Shu’ba and others. It was said that he saw thirty of the companions. Ibn Sa’ad said of him, “He was trustworthy, established, impeccably honest, a proof (hujjah), and he was a jurist!”

There is yet another proof within this hadith, and that is that some of the scholars accept mursal Sahih hadith as proof in the law. The Imam Isma’il Al-Ansari said, ‘And the utilization of Mursal Sahih reports as a proof is correct according to the majority of the jurists. Al-Hafith Ibn Kathir said,

والاحتجاج به مذهب مالك وأبي حنيفة وأصحابهما وهو يحكى عن أحمد في رواية

“And using them [i.e. the mursal sahih] as proof is the madh-hab of Malik, Abu Hanifah and his companions, and it is a reported opinion of Ahmad.” [Kitab Ash-Shaybani 1/134-135]

Imam Ibn Abdul-Barr states in his At-Tajrid At-Tamhid that the position of all the Maliki jurists is that the mursal hadith of a thiqah tabi'i is a proof and can be acted upon. Imam Ash-Shafi'i also accepts mursal Sahih hadith with conditions as he has mentioned in his Risalah! He rejects mursal narrations that do not come from the elder Tabi'in. Ibn Abdul-Barr in fact says the first Imam to reject mursal narrations such as this was Imam Ash-Shafi'i (Tawjih An-Nathr page 245). Such a claim may not be true however, considering it is reported from Ibn Mahdi and Yahya Ibn al-Qattan that they also held similar views.

Imam Abu Dawud wrote a letter to the people of Makka responding to some issues. He stated therein,

وأما المراسيل فقد كان أكثر العلماء يحتجون بها فيما مضى مثل سفیان الثوري، ومالك، والأوزاعي. حتى جاء الشافعي - رحمه الله - فتكلم في ذلك وتابعه عليه أحمد وغيره

“As for the *marasil* (pl. of mursal) many of the scholars sought proof with them, the likes of them being Sufyan Ath-Thawri, Malik, Al-Awza'i, until Imam Ash-Shafi'i (rahimahullah) came. He spoke [negatively] regarding it and Imam Ahmad and others followed him.”



The Savant, Jurist, Shaykh-ul-Islam, Virtuous and Pious Wali of ALLAH ﷻ, The Ascetic, Defender of the Sunnah, Mountain of Knowledge, Known as the Second Imam Ash-Shafi'i, the Reviver of Islam in his time, The Mujaahid, The Hafidh of Hadith, Abu Zakariya Yahya Ibn Sharaf, known best as "Imam An-Nawawi" recorded in his tome, Al-Adhkaar (الاذكار) the following story from Al-'Utbi':

الدعاء، ويشتتم هذا الموقف الشريف ويحمد الله تعالى ويسبحه ويكبره ويهلله ويصلي على رسول الله ﷺ ويكثر من كل ذلك، ثم يأتي الروضة بين القبر والمنبر، فيكثر من الدعاء فيها.

٤٩٤ - فقد روينا في صحيح البخاري ومسلم، عن أبي هريرة رضي الله عنه، عن رسول الله ﷺ قال: «ما بين قبري ومنبري روضة من رياض الجنة».

وإذا أراد الخروج من المدينة والسفر استحب أن يؤدع المسجد بركتين، ويدعو بما أحب، ثم يأتي القبر فيسلم كما سلم أولاً، ويعيد الدعاء، ويؤدع النبي ﷺ ويقول: اللهم لا تجعل هذا آخر العهد بحرم رسولك، ونسرتي العود إلى الحرمين سبيلاً سهلاً بمتك وفضلك، وأرزقني الغفور والعافية في الدنيا والآخرة، وزدنا سليمين غانمين إلى أوطاننا آمين.

فهذا آخر ما وفقني الله بجمعه من أذكار الحج. وهي وإن كان فيها بعض الطول بالنسبة إلى هذا الكتاب فهي مختصرة بالنسبة إلى ما تحفظه فيه، والله الكريم نسال أن يوفقنا لطاعته، وأن يجمع بيننا وبين إخواننا في دار كرامته.

وقد أوضحت في كتاب المتناسك ما يتعلق بهذه الأذكار من التتمات [١/٧٨] والقروع الزائدات، والله/ أعلم بالصواب، وله الحمد والنعمة والتوفيق والمعصمة.

وعن العتبي قال: كنت جالساً عند قبر النبي ﷺ فجاء أعرابي فقال: السلام عليك يا رسول الله، سمعت الله تعالى يقول: ﴿وَلَوْ أَنَّهُمْ إِذْ

(٤٩٤) البخاري (١١٩٦) ومسلم (١٣٩٠) قال ابن حجر: قال القرطبي: الرواية الصحيحة: «بين» ويروى «قبري» وكأنه بالمعنى لأنه دفن في بيت سكناه فتح الباري ٣/٧٠.

ظَلَمُوا أَنْفُسَهُمْ جَاؤُوكَ فَاسْتَغْفِرُوا اللَّهَ وَاسْتَغْفِرَ لَهُمُ الرَّسُولُ لَتَجِدُوا اللَّهَ تَوَّابًا  
رَجِيمًا ﴿[النساء: ٦٤] وَقَدْ جِئْتُكَ مُسْتَغْفِرًا مِنْ ذَنْبِي، مُسْتَشْفِعًا بِكَ إِلَى  
رَبِّي، ثُمَّ أُنْشَأُ يَقُولُ:

يَا خَيْرَ مَنْ دُفِنَتْ بِالْقَاعِ أَعْظَمُهُ      فُطَابٍ مِنْ طَيِّبِهِنَّ الْقَاعُ وَالْأَكْمُ  
نَفْسِي الْفَدَاءُ لِقَبْرِ أَنْتَ سَاكِنُهُ      فِيهِ الْعَفَافُ وَفِيهِ الْجُودُ وَالْكَرَمُ  
قَالَ: ثُمَّ انْصَرَفَ، فَحَمَلْتَنِي عَيْنَايَ فَرَأَيْتُ النَّبِيَّ ﷺ فِي النَّوْمِ فَقَالَ  
لِي: يَا عُتْبِيُّ، الْحَقُّ الْأَعْرَابِيُّ فَبَشَّرَهُ بِأَنَّ اللَّهَ تَعَالَى قَدْ غَفَرَ لَهُ.

al-`Utbi' said: "As I was sitting by the grave of the Prophet, a Bedouin Arab came and said: "Peace be upon you, O Messenger of ALLAH! I have heard ALLAH saying: "If they had only, when they were unjust to themselves, come unto thee and asked ALLAH's forgiveness, and the Messenger had asked forgiveness for them, they would have found ALLAH indeed Oft-returning, Most Merciful" (4:64), so I have come to you asking forgiveness for my sin, seeking your intercession with my Lord. Then he began to recite poetry:

O best of those whose bones are buried in the deep earth,  
And from whose fragrance the depth  
and the height have become sweet,  
May I be the ransom for a grave which thou inhabit,  
And in which are found purity, bounty and munificence!

Then he left, and I dozed and saw the Prophet in my sleep. He said to me: O `Utbi', run after the Bedouin and give him glad tidings that ALLAH has forgiven him." (Al Adhkaar –pages 253 and 254). Utbi' is Muhammad Ibn Ubaydullah Ibn `Amru Ibn Mu'awiyah Ibn `Amru Ibn Utbah Ibn Abi Sufyan Sakhr Ibn Harb. He was from the most eloquent of men, a companion of narrations, and a narrator of literature. He reported from his father and from Sufyan Ibn `Uyaynah. Taqiyyud-Din As-Subki reports the narration that we have went over in his *Shifaa' As-Siqam* regarding the visiting of



the grave of the Nabi ﷺ (sallALLAHu ‘alayhi wa sallam). He reports this narration with his chain. ((See Futuhat Ar-Rabbaaniyah 5/39)) Imam An-Nawawi placed this narration below the chapter titled, “Chapter: Regarding Visiting the Grave of Rasulallah ﷺ (‘alayhis salaam) and its Remembrances (adhkaar)”. The publisher “Dar-Al-Huda” from Riyadh, Saudia Arabia changed “Grave” to “Masjid” so as to make it seem one is not to visit the Prophet Muhammad ﷺ’s grave. Furthermore, they intentionally changed the text and words of Imam An-Nawawi when he said,

فصل ” في زيارة قبر رسول الله (ص) وأذكّارها : اعلم أنه ينبغي لكل من حج أن يتوجه إلى زيارة رسول الله (ص) سواء كان ذلك طريقه أو لم يكن فإن زيارته (ص) من أهم القربات وأربح المساعي وأفضل الطلبات

Dar-Al-Huda changed these words to what is clear tahreef:

فصل ” في زيارة مسجد رسول الله (ص) اعلم أنه يستحب من أراد زيارة مسجد رسول الله (ص) أن يكثر من الصلاة عليه (ص)

This is simply one example of their distorting the Adhkar as was pointed out by Shaykh Mahmud Sa’id Mamduh in his Rafa’ Minaara.

Here are the exact words of Imam Ibn Kathir in his Tafsir under aayat number 64 of surah an nisaa:

“ALLAH ﷻ subhanahu wa ta`ala is instructing the sinners when they commit a sin to come to Rasulallah ﷺ (saws) and ask forgiveness in his (saws) presence [yurshidu ta`ala al-usaata wal-mudhnibeena idha waqa'a minhum al-khata' wal asyaan ay yaatu il al-Rasuli (saws) fa-yastaghfiroollaha 'indah.] And then they ask him to make istighfaar for them. [Wa yas'aluhu an yastaghfira lahum] And certainly if they did that, ALLAH ﷻ would relent towards them and have mercy on them and forgive them, [Fa-innahum idha fa`alu dhalik taaba-ALLAHu `alayhim wa rahimahum] and for that reason He said “they would have found ALLAH ﷻ Oft-Returning, Merciful.” And Shaykh Mansur as-Sabbagh recollected in his book “the Perfections”, [ash-Shama'il] the well-known transmission from ‘Utbi’ :.....( and then the aforementioned report without weakening it)

The report is well known and related by **Nawawi**, *Adhkar*, Mecca ed. p. 253-254, *al-Majmu`* 8:217, and *al-Idah fi manasik al-hajj*, chapters on visiting the grave of the Prophet; **Ibn Jama`a**, *Hidayat al-salik* 3:1384; **Ibn `Aqil**, *al-Tadhkira*; **Ibn Qudama**, *al-Mughni* 3:556-557; **al-Qurtubi**, *Tafsir* of 4:64 in *Ahkam al-Qur'an* 5:265; **Samhudi**, *Khulasat al-Wafa* p. 121 (from Nawawi); **Dahlan**, *Khulasat al-Kalam* 2:247; **Ibn Kathir**, *Tafsir* 2:306, and *al-Bidayah wa al-nihayah* 1:180; **Abu al-Faraj Ibn Qudama**, *al-Sharh al-kabir* 3:495; **al-Bahuti al-Hanbali**, *Kashshaf al-qina`* 5:30; **Taqi al-Din al-Subki**, *Shifa' al-siqam* p. 52; **Ibn al-Jawzi**, *Muthir al-gharam al-sakin ila ashraf al-amakin* p. 490; **al-Bayhaqi**, *Shu`ab al-iman* #4178; **Ibn `Asakir**, *Mukhtasar tarikh Dimashq* 2:408; **Ibn Hajar al-Haytami**, *al-Jawhar al-munazzam* [commentary on Nawawi's *Idah*] **Imam Al-Baji** reports this narration in his *Sunan As-Saaliheen*. Imam **Ath-Tha'labi** narrates it in his *Tafsir*; **Ibn al-Najjar**, *Akhbar al-Madina* p. 147. Imam **Qustulani** too mentions the report from al Utbi in his great work “Al Mawahib Laduniya” in the chapter on visiting the Prophets grave under the title of “Adab of Ziyarah”. Evidently, al-`Utbi’s account of the Arab's *tawassul* for forgiveness at the Prophet's grave is found in many books on the subject of *ziyara* (visiting the Prophet's grave in Madina) or *manasik* (rites of pilgrimage) by the many scholars of the Four Schools, none of whom have rejected it or declared it weak. See, for example, the translations of Ibn al-Jawzi, Nawawi, and Ibn Jama`a in the last section of this book. Those of the contemporary "Salafi" scholars who choose to contest this report of its established grade of *mashhur*, do not measure up to the reliability of a single one of the sources named above. As for the "Salafis" recourse to the isolated opinions of Ibn Taymiyya or Ibn `Abd al-

Hadi who have cast aspersions on the authenticity of the report, in the words of Ibn Jama'a: no attention is paid to it.

A similar report is cited through Sufyan Ibn `Uyayna (Imam Shafi'i's Shaykh), and through Abu Sa'id al-Sam'ani on the authority of `Ali.

الجامع لأحكام القرآن، – للإمام القرطبي

الجزء 5 من الطبعة << سورة النساء >> الآية: 64 {وما أرسلنا من رسول إلا ليطاع بإذن الله ولو أنهم إذ ظلموا أنفسهم جاؤوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا

قوله تعالى: "وما أرسلنا من رسول" من "زائدة للتوكيد." "إلا ليطاع" فيما أمر به ونهى عنه. "بإذن الله" بعلم الله. وقيل: بتوفيق الله. "ولو أنهم إذ ظلموا أنفسهم جاؤوك فاستغفروا الله واستغفر لهم الرسول" روى أبو صادق عن علي قال: قدم علينا أعرابي بعد ما دفنا رسول الله صلى الله عليه وسلم بثلاثة أيام، فرمى بنفسه على قبر رسول الله صلى الله عليه وسلم وحنًا على رأسه من ترابه فقال: قلت يا رسول الله فسمعنا قولك، ووعيت عن الله فوعينا عنك، وكان فيما أنزل الله عليك "ولو أنهم إذ ظلموا أنفسهم" الآية، وقد ظلمت نفسي وجئتك تستغفر لي. فنودي من القبر أنه قد غفر لك. "لوجدوا الله توابا رحيمًا" أي قابلا لتوبتهم، وهما مفعولان لا غير.

al-Qurtubi in al-Jami li ahkam al qur'an [5:265/6] regarding surah an-Nisa, ayah 64:

"...If they had only, when they were unjust to themselves, come unto thee and asked ALLAH ﷻ's forgiveness, and the Messenger had asked forgiveness for them, they would have found ALLAH ﷻ indeed Oft-returning, Most Merciful."

..Abu Sadiq has reported it from `Ali. A villager came to see us three days after the burial of the Holy Prophet [sallALLAHu alayhi wa sallam]. He placed himself near the Prophet's grave, sprinkled its earth over his body and said:

`O Messenger of ALLAH ﷺ, you said and we have heard from you. You received commands from ALLAH ﷻ and we received commands from you, and of these divine commands is wa law annahum idh zalamu anfasahum. It is true that I have wronged myself, therefore, you should pray for my forgiveness.'

(In response to the villager's act of imploring) he was called out from the grave: 'there is no doubt that you have been forgiven.'

WHAT DO WE SAY ABOUT THESE TWO ACCOUNTS?:

Muhammad bin `Alawi al-Maliki has reproduced these two occurrences in his book *Mafahim yajib an tusahhah* (pp.157-8) and then offered a review which is quite relevant to our context. He writes, "This episode has been reproduced by Imam Nawawi in the sixth chapter of his famous book *al-Idah*, Abu al-Farj bin Qudamah in his book *ash-Sharh-ul-kabir* and Mansur bin Yunus al-Buhuti in his book *Kashshaf-ul-qina* which is a popular book in Hanbali school of thought."

Muhammad bin `Alawi al-Maliki expresses in his review an undecided attitude towards the tradition as he cannot positively certify its authenticity, but in spite of its lack of certainty, most of the traditionists have relied on its credibility. We may only ask if these heavy weights (traditionists and

exegetes) have reproduced disbelief and infidelity, or they have reproduced something that tempts people towards idolatry or worship of the graves? If (may God forbid) this happens, then it would become almost impossible to sort out the genuine books from the spurious ones, leading to unmanageable chaos and confusion.

Recently after mentioning the story and its usage to one of my salafi friends I found him reluctant. He said “Firstly it has no *sanad* and secondly it is not something that was done by a companion of the Prophet”. I was literally shocked. Here I would like to make things a bit clear:

I was once reading the edition rather translation of Ibn Kathir's Tafseer by Maulana Muhammad Jonaghadi who has remained a very foremost Ahle hadith scholar in India and after mentioning the story in his translation quite nicely, he has placed brackets and written the same things that my friend said “this story has got no *sanad* and is actually not even a hadith and in a narration of sahih muslim the Prophet *alyhi salaam* said that when a person dies all his deeds come to cease.....”. I was even shocked then but now I have become quite used to it. One should understand that this story really isn't a hadith and no one takes it to be a proof rather the people who say that its a used proof for tawassul are the ones who are against tawassul and they do it only to mock the ones who consider it valid because of the status of “no sanad” it has!!!. The people who consider tawassul valid rather take its usage by the relied upon *aaema* as a proof. Anyone with an open heart knows what Imam Ibn Kathir was trying to imply by mentioning this narration after the verse of the holy Qur'an and so is the case with Imam Qurtubi. Imam Nawawi straightaway in his book “*al majmu*” says that “one of the best thing one can do while visiting the prophets grave is what has been narrated to us on account of Utbi about the Bedouin” !!! Furthermore Imam Ibn Quddama AL-Hanbali has mentioned this narration under the chapter of visiting the grave of the prophet and has after mentioning it taken things from it to be done while visiting the grave of the prophet!!! Imam Ibn Kathir even mentions it in *al bidaayah wan nihaayah* as a historical narration not to mention so many other ulema mentioned above. This story sure doesn't have a sanad but it has acquired the level of proof as it has been used as a proof without even a single word of criticism against it by the great *aaemaa* mentioned among whom someone claims it to be “one of the best things”, the other takes from it for usage under the chapter of visiting the prophet *alyhi salaam*, some others mention it to expound the contemporary meaning of a verse. These are surely things to be reflected upon by people who have open eyes and don't see things with only one eye. Their denial of this narration as “having shirk, or kufr, or haraam” in it is indirectly painting the *aaema* I mentioned in the same colour as they praise it and take it as proof. Either we have to accept that the rightly guided scholars and relied upon scholars of the past have understood the concepts of tawassul better and accepted tawassul as a an act that is established or we have to accept that they were “careless” and brought into the deen and called people towards “*shirk*” and acts alike. MAY ALLAH SAVE US FROM THAT.

#### **THE NARRATION OF UTHMAAN BIN HUNAYF: (and its usage by the *aaemaa*):**

(NOTE: there is a very important point I would like to add here. The following scan is taken from Imam An-Nawawi's famous treatise “*Al-Adhkaar*”, that is soon to be translated by Shaykh Nuh Haamim Keller (a respected Shaykh of the shaafie Fiqh) insha'ALLAH . In this scan you will see Imam An-Nawawi quoting the hadith of Uthman Ibn Hunayf as proof for “Salaatul-Haajah – or the Prayer of Need”. You will also notice that he believes this hadith is Sahih, as he quotes At-Tirmidhi's grading, “The narration is Hasan Saheeh”, without disagreeing. It is his policy that when a hadith has weakness, and he quotes it in the adhkaar, that he mentions its weakness. In fact he does this in the hadith prior to this one in his adhkaar. The footnotes of this scan are by Shaykh Subay' Hamza

الشَّجَرُ» فانقلعتُ وخرجنا نمشي في الشمس. هذا حديث لفظه فيهما، إلا أن في رواية البخاري «اللَّهُمَّ اسْقِنَا» بدل «أَغْنِنَا» وما أكثر فوائده، وبالله التوفيق.

#### ١٤٤ - بَابُ أَذْكَارِ صَلَاةِ التَّرَاوِيحِ

اعلم أن صلاة التراويح سنة باتفاق العلماء، وهي عشرون ركعة يُسَلَّم من كل ركعتين، وصفة نفس الصلاة كصفة باقي الصلوات على ما تقدم بيانه، وينجيء فيها جميع الأذكار المتقدمة كدعاء الافتتاح، واستكمال الأذكار الباقية، واستيفاء التشهد، والدعاء بعده، وغير ذلك مما تقدم، وهذا وإن كان ظاهراً معروفاً فإنما نبهت عليه لتساهل أكثر الناس فيه، وحذفهم أكثر الأذكار، والصواب ما سبق. وأما القراءة فالمختار الذي قاله الأكثرون وأطبق الناس على العمل به أن تقرأ الختم بكمالها في التراويح جميع الشهر، فيقرأ في كل ليلة نحو جزء من ثلاثين جزءاً. ويُستحب أن يرتل القراءة ويبيّنهما، وليحذر من التطويل عليهم بقراءة أكثر من جزء، وليحذر كل الحذر مما اعتاده جهلة أئمة كثير من المساجد من قراءة سورة الأنعام بكمالها في الركعة الأخيرة في الليلة السابعة من شهر رمضان، زاعمين أنها نزلت جملة، وهذه بدعة قبيحة وجهالة ظاهرة مشتملة على مفسد كثيرة، سبق بيانها في كتاب تلاوة القرآن.

#### ١٤٥ - بَابُ أَذْكَارِ صَلَاةِ الْحَاجَةِ

٤٧١ - روي في كتاب الترمذي وابن ماجه، عن عبد الله بن أبي أوفى رضي الله عنهما قال: قال رسول الله ﷺ: «مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى

(٤٧١) الترمذي (٤٧٩)، وابن ماجه (١٣٨٤)، ذكر ابن علان أن في سنده أبا الورقاء وقد ضعفوه. الفتوحات ٢٩٨/٤.



اللَّهُ تَعَالَى أَوْ إِلَى أَحَدٍ مِنْ بَنِي آدَمَ فَلْيَتَوَضَّأْ وَلْيُحْسِنِ الْوُضُوءَ، ثُمَّ لْيُصَلِّ رَكَعَتَيْنِ، ثُمَّ لْيُثْنِ عَلَى اللَّهِ عَزَّ وَجَلَّ وَلْيُصَلِّ عَلَى النَّبِيِّ ﷺ ثُمَّ لْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ الْخَلِيمُ / الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَغَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًّا إِلَّا فَرَجْتَهُ، وَلَا حَاجَةً مِنِّي لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ» قال الترمذي: في إسناده مقال.

قلت: وَيُسْتَحَبُّ أَنْ يَدْعُوَ بِدَعَاءِ الْكَرْبِ، وَهُوَ: اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ، لَمَّا قَدَّمْنَاهُ عَنْ الصَّحِيحَيْنِ فِيهِمَا.

٤٧٢ - وروينا في كتابي الترمذي وابن ماجه، عن عثمان بن حنيف رضي الله عنه، أن رجلاً ضريراً البصر أتى النبي ﷺ فقال: ادْعُ اللَّهَ تَعَالَى أَنْ يَعاْفِيَنِي، قال: «إِنْ شِئْتَ دَعَوْتُ، وَإِنْ شِئْتَ صَبِرْتُ فَهُوَ خَيْرٌ لَكَ» قال: فادْعُهُ، فأمره أَنْ يَتَوَضَّأَ فَيُحْسِنَ وَضُوءَهُ وَيَدْعُوَ بِهَذَا الدَّعَاءِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ ﷺ، يَا مُحَمَّدُ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتَقْضَى لِي، اللَّهُمَّ فَشَفِّعْهُ فِي» قال الترمذي: حديث حسن صحيح.

## ١٤٦ - بَابُ أَذْكَارِ صَلَاةِ التَّسْبِيحِ

روينا في كتاب الترمذي<sup>(١)</sup> عنه قال: قد روي عن النبي ﷺ غير

(٤٧٢) الترمذي (٣٥٧٣)، وابن ماجه (١٣٨٥)، وقد أخرجه الحاكم ٣١٣/١، وقال: هذا

حديث صحيح على شرط الشيخين ولم يخرجاه، ووافقه الذهبي.

١ - كتاب الترمذي ٣٤٨/٢، باب ما جاء في صلاة التسبيح.



Notice the words in the footnote: "Tirmidhi (3573), Ibn Maajah (1385), and Al-Haakim reported it 1/313 and said, "This hadith is Sahih upon the condition of the Two Shaykhs and they did not report it. And Adh-Dhahabi agreed."

Imam Nawawi in his *baab as salaatal haajaat* is not mentioning the hadith that is found in Mu`ajam of Tabarani and that Mundhiri and Haythami declared sahih. But rather he is using the narration of Uthmaan bin Hunayf about the blind man itself and as the book "*al adhkaar*" is a manaasik type of a book it clearly shows that Imam Nawawi is PRESCRIBING this kind of salaah when one has a need, to the common people and this duaa and we even saw above that Allama Shawkani even cited this hadith as support for what Imam jazri said. This points towards two very important points :

- 1) They are "prescribing" this hadith to those who are in need!
- 2) They don't consider this to be restricted to the Prophets life alone, but their prescribing it in such books as "*Al Adhkar*" and others shows that they consider it valid even after the Prophets death!
- 3) Imam Nawawi *baab* or chapter speaks for his aqeedah!

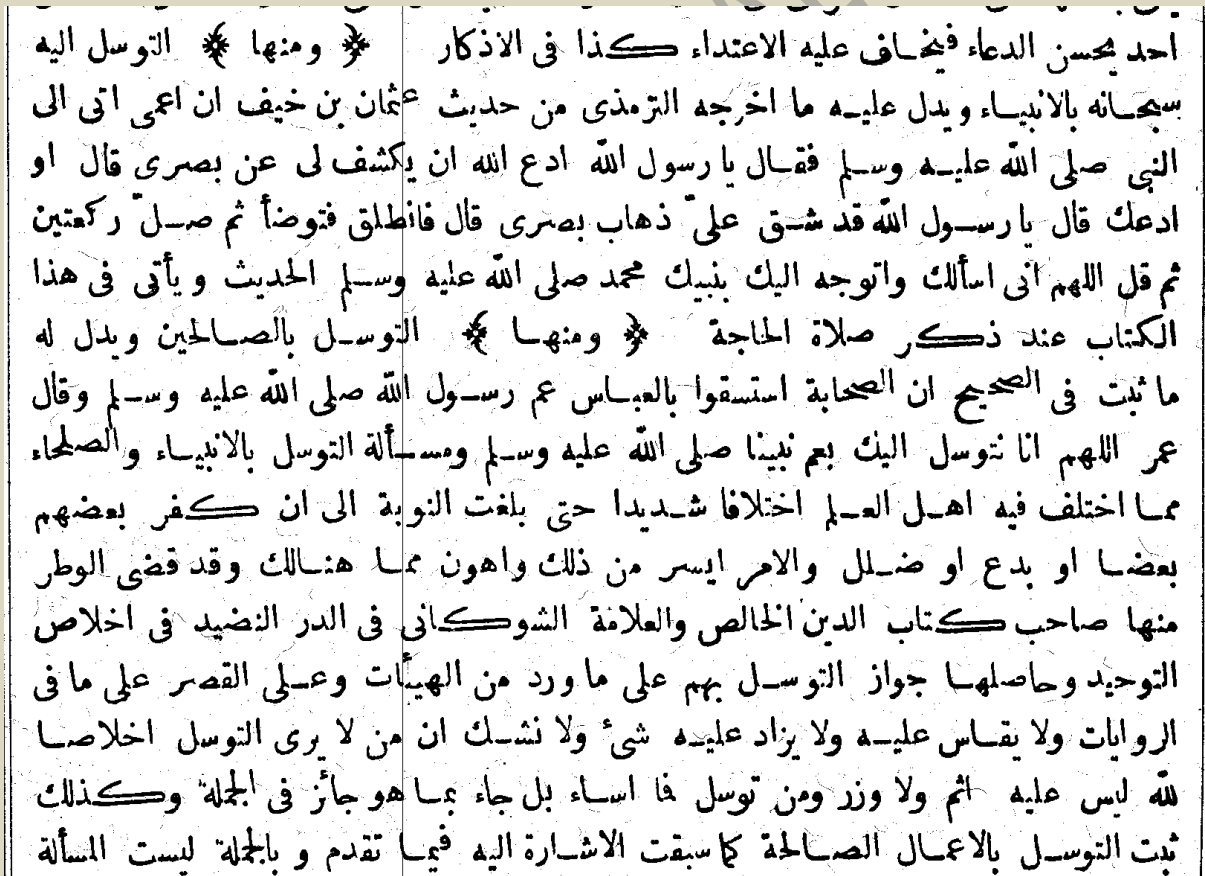
Furthermore, I found something very interesting in the book of the "ahle hadith" Imam (Salafi Imam) of India, Allama Nawab Siddiq Hassan Bhopali al qanuwi, who was a great admirer of Allama Shawkani and was inspired by him. In his book "Nazl ul Abrar" which is a book like "Adhkar" of Nawawi and "Tuhfat Adh Dhakireen" of Shawkani, he has formed a separate chapter naming it "baab: Adhkar Salat al Hajat", exactly like Imam Nawawi did. In it he quotes the hadith of Uthman bin hunayf and writes, as I present before you the direct scan from the aforementioned book:

عن الصحیحین فیہما قال وروینا فی کتابی الترمذی وابن ماجہ عن عثمان بن حنیف رضی اللہ عنہ ان رجلاً ضمیراً اتی النبی صلی اللہ علیہ وسلم فقال ادع اللہ تعالیٰ ان یمافیني قال ان شئت دعوت وان شئت صبرت فهو خیر لك قال فادعه فامرہ ان یؤمناً فیحسن وضوءہ ویدعو بهذا الدعاء اللهم انی اسألك واتوجه الیک بنیک محمد نبی الرحمة یا محمد انی توجہت بك الی ربی فی حاجتی هذه لتقضى لی اللهم فشفعه فی قال الترمذی حدیث حسن صحیح انتهى قلت وتمسامة لا نعرفه الا من هذا الوجه من حدیث ابی جعفر وهو غیر الخلیفی انتهى واخرجه ایضاً النسائی والحاكم فی المستدرک وقال صحیح علی شرط الشیخین وزاد فیہ فدعا بهذا الدعاء فقام وقد ابصر وزاد النسائی فی بعض طرقه فتوضاً ثم صلی ركعتین واخرجه ایضاً ابن ماجہ والطبرانی بعد ذکر طرقه التي روى بها قال فی شرح العدة الحدیث صحیح وصححه ایضاً ابن خزيمة فقد صحح هذا الحدیث هؤلاء الائمة وتفرد النسائی بذكر الصلاة ووافقه الطبرانی فی بعض الطرق التي رواها وفي الحدیث دلیل علی جواز التوسل برسول اللہ صلی اللہ علیہ وسلم الی اللہ عز وجل مع اعتقاد ان الفاعل هو اللہ عز وجل وانه المعطى المانع ما شاء كان وما لم یسألم یكن انتهى \* وصل \* ذكر الجزری رحمه اللہ فی العدة صلاة لقضاء الحاجة المشروعة

(After mentioning the actual hadith and notes on it, he writes): and Nasai has added in some of his narrations, (from some routes), regarding making wudu` and praying two Raka`at of salah, .... And it has been said in Sharh Idah (meaning tuhfah adh dhakireen by Shawkani): this hadith is sahih and it has been indicated sahih by Ibn Khuzaymah and others, and Nasa'i is alone in the mentioning of the addition of praying two cycles of prayer, and he has been supported by tabarani from some routes that he has narrated. And in this hadith there is proof (daleel) on the "jawaz" (legality, correctness,

licitness, legibility, allowabilty) of tawassul through the prophet sallallahu alyhi wa sallam (tawassul bir rasul), to ALLAH azza wa jalla (ila ALLAH), with the belief that the one who works (the one who is the fa'il, meaning: the one who is the doer of affairs, and fulfiller of needs in reality) is ALLAH, and he gives to whom he wills and doesn't to whom he doesn't will"

Note that above after mentioning what Shawkani said, Bhopali didn't oppose him, nor added or deleted anything from it, showing that he has the same belief, because had it been otherwise, he would have added something, or had he been opposed to it, he would have opposed what Shawkani said and would have tried to refute him either by proof, or only by making a statement, but that is not the case! The same aqeedah is that of Ahle Sunnah wal Jama'ah, that making tawassul through the prophet sallallahu alyhi wa aalihi wa sallam to ALLAH is allowed, keeping the faith that it is ALLAH who performs all kinds of things, the same of which is the aqeedah of Imam Shawkani and Allama Nawab Siddiq Hasan Khan Bhopali al Qanuwji, both being "Ahle hadith" (Salafi) Imams! Note also that bhopalis mentioning this hadith under such a chapter heading is proof to show that he too believes it valid for a muslim to act as such when in need, as does Imam Nawawi as his book "Nazil ul Abrar" is for people, and tells them what to say at specific moments in all parts of ones life!. These are things to be pondered upon. If some prejudiced people claim that I am making this up on my own, I would like to present to the readers a scan of another passage of the same book "Nazl ul Abrar", and this is from the beginning of the book, and the chapters name is "Baab fi Aadab ad Dua", where the Shaykh mentions the necessary elements for one to make du'a and the aadaab of it. Here is the scan:



"And from it (the aadaab of dua) is tawassul towards ALLAH by the prophets alyhim us salaam and the proof for this is the hadith that imam tirmidhi mentioned in his jami` from the hadith of uthman bin hunayf radiallhu anh (and then he mentions the hadith), and more is coming (regarding this

hadith) in this book when we talk of salat al hajjah. And from it (the aadaab of dua) is tawassul towards ALLAH by the pious people as the proof is from what was narrated in the sahih (of al bukhari) that the sahaba made tawassul through al abbas (note he didn't say: "through the dua of al abbas"), the uncle of the prophet alyhi salatu was salaam, and Umar radiallhu anh said: O ALLAH we beseech you by the means of the uncle of your prophet alyhi salatu was salaam. And the mas'alah of tawassul has been differed upon so greatly that it reached upto the point that some people made takfeer of others and some others placed the blame of innovation and misguidance on others and the realty is that this mas'alah is too easy for all this (there was no need of such a great difference), and the matter was decided upon by the person who wrote "deen al khaalis" and Allama Shawkaani in "durr an nadeed" and the sum of their research was that it is allowed as for what has been related and what has reached us (in ahadith) and we don't add anything nor do we lessen anything from that...."

This clearly shows that Allama Bhopali believed in tawassul through the prophet sallallahu alyhi wa sallam as he has proved it through the hadith of uthman bin hunayf and Shaykh Albani who claims that to prove such from this hadith shows lack of knowledge of Arabic language should better try to look back and see which of the scholars have derived the same ruling from the same hadith and apply his conclusions on them also, may ALLAH forgive him.

Allama Siddiq Hasan Khan has rightly said that this matter has been lengthened a lot, so much so that some people and gave fatwas of apostacy on this issue and others gave fatwas of shirq on others, which for sure was unnecessary.

This *duaa* was even used by the Salaf without the *salaah* and no less than Allama Ibn Tayimiyyah has narrated it : the story of Imam Abdul Malik Ibn Abjar (Rahmatullahi alyhi) as we relate it here from Ibn Abu dunya:

حدثنا أبو هشام محمد بن يزيد بن محمد بن كثير ابن رفاعة قال: جاء رجل إلى عبد الملك بن أبجر، فجس بطنه فقال: بل داء لا يببرأ قال: ما هو؟ قال: الدبيلة، قال: فتحول الرجل فقال: الله الله الله ربي لا أشرك به شيئاً، اللهم أني أتوجه إليك بنبيك محمد نبي الرحمة، يا محمد إني أتوجه بك إلى ربك وربى يرحمني بما بي، قال فجس بطنه فقال: قد برئت مما بك من علة

وقد كان ابن أبجر حافظاً ثقةً، وكان مع ذلك طبيباً ماهراً يداوي الناس مجاناً، وهو من رجال مسلم وأبي داود والترمذي والنسائي

Ibn Taymiyyah (alyhi rahmah) has related a story in the perspective of this tradition that Ibn Abi Dunya has narrated a tradition in his book *Mujabi ad-du'a* that a person came over to see 'Abd-ul-Malik bin Sa'id bin Abjar. 'Abd-ul-Malik pressed his belly and told him that he was suffering from an incurable disease. The man asked him: 'what is it?' 'Abd-ul-Malik replied that it was a kind of ulcer that grows inside the belly and ultimately kills the man. It is said that the patient turned round and then he said:

Allah! Allah! Allah is my Lord. I regard no one as His rival or partner. O Allah! I beseech You and submit myself to You through the mediation of Your Prophet Muhammad ﷺ (SAWS) (صلى الله عليه وآله)، the merciful Prophet. O Muhammad! Through your means I submit myself to your and my Lord that He should take mercy on me in my state of illness. It is said that 'Abd-ul-Malik pressed his belly again and said: 'you are cured, you are no longer suffering from any disease.' And here's what Ibn Taymiyya exactly said:

وقد ذكر بعض هذه الحكايات من جمع الأدعية وروي في ذلك أثر عن بعض السلف مثل ما رواه [ ص: 264 ] ابن أبي الدنيا في كتاب ( مجابي الدعاء ) قال : حدثنا أبو هاشم سمعت كثير بن محمد بن كثير بن رفاعة يقول : جاء رجل إلى عبد الملك بن سعيد بن

أبجر فجس بطنه فقال : بك داء لا يبرأ . قال : ما هو ؟ قال : الدبيلة . قال فتحول الرجل فقال : الله الله الله ربي لا أشرك به شيئاً اللهم إني أتوجه إليك بنبيك محمد صلى الله عليه وسلم تسليماً يا محمد إني أتوجه بك إلى ربك وربى يرحمني مما بي . قال فجس بطنه فقال : قد برئت ما بك علة .

قلت : فهذا الدعاء ونحوه قد روي أنه دعا به السلف ونقل عن أحمد بن حنبل في منسك المروزي التوسل بالنبي صلى الله عليه وسلم في الدعاء ونهى عنه آخرون

(Qa'idah jalilah fit-tawassul wal-wasilah, p.91).

After narrating the story he says: "I say this dua and others like this, have verily been narrated from the salaf and it has also been narrated from Ahmed bin Hanbal, from the mansak of marwadhi that he prescribed the tawassul through the prophet alyhi salatu was salam in the dua (probably by "wa nahi anhu aakhirun" means: he stopped from that in the end and ALLAH knows best. But I say that his tawassul through th prophet in the dua is an accepted fact and mardawi mentions this according to the principles of the school and Allama Ibn Taymiyyah has again said something without substance as he had said regarding the narration of Malik where he said" turn towards the prophet.." and this is a matter know. Even Shaykh Albani has mentioned and accepted in his book "Tawassul: its types and rulings", that Imam Ahmed allows tawassul through the prophet Alyhi Salatu was Salam)!

The noteworthy point is that Ibn Taymiyyah (alyhi rahmah) has also endorsed it that (1) it is an act of our predecessors, and (2) it is quite valid to recover from disease through this act.

Let us look at the narrator chain now :

1. Ibn Abjar is Abdul-Malik Ibn Sa'id Ibn Hayyan Ibn Abjar. Imam Ahmad Ibn Hanbal said of him, "Thiqah!" Sufyan reported to him that his eyes had never seen one like Ibn Abjar! He also said, "He is from the Abraar (righteous)!" Al-'Ijli said of him, "He was an impeccably trustworthy and established narrator of hadith. A companion of the Sunnah. He was a doctor for the people and he never accepted payment for it."

Ya'qub Ibn Sufyan said, "He is from the best of the Kufans and of their most trustworthy narrators."

[See Tahthib At-Tahthib]

According to Ibn Hajr he had insight into medicine. This being the case, this story is not at all "shocking", as the Muslim physician prefers spiritual healing over conventional means.(note: it was important to lay some light on the AbdulMalik himself. Here we prove that he was one of the abaraar and no mubtaadi and a righteous Salaf)

Now for the narrator: Muhammad Ibn Yazeed Ibn Muhammad Ibn Kathir Ibn Rifa'ah, Abu Hishaam.

أبو هشام محمد بن يزيد بن محمد بن كثير ابن رفاعه

He can be found in Mizan al Itidal of Imam Dhahabhi and there seems some criticism about him.

Here is the extract:

محمد بن يزيد [ م ، ت ، ق ] ، أبو هشام الرفاعي الكوفي . أحد العلماء . أخذ عن أبي بكر بن عياش ، وابن فضيل ، والطبقه . وعنه مسلم ، والترمذي ، وابن ماجه ، والمحاملي ، وآخرون . قال أحمد العجلي : لا بأس به . وقال آخر : صدوق . وقال البخاري : رأيتهم مجمعين على ضعفه . وروى ابن عقده ، عن مطين ، عن ابن نمير ، قال : كان أبو هشام يسرق الحديث . وروى أبو حاتم

، عن ابن نمير ، قال : أضعفنا طلبا وأكثرنا غرائب . وقال عبدان الاهوازي : كنا مع أبي بكر بن شيبه في جنازة ابن البراد ، فأقبل أبو هشام الرفاعي مخضوب اللحية ، فقلت لأبي بكر : ما تقول في أبي هشام ؟ فقال : ألا ترون ! ما أحسن خضابه ! وقال ابن عدى : أنكر على أبي هشام أحاديث عن أبي بكر ، وابن إدريس ، وغيرهما – يطول ذكرها ( 1 ) . أنبأني أحمد بن سلامة ، عن مسعود الجمال ، أخبرنا أبو على المقرئ ، حدثنا أبو نعيم ، حدثنا أبو عمرو بن حمدان ، حدثنا الحسن بن سفيان ، حدثنا محمد بن يزيد الرفاعي ، حدثنا إسحاق بن سليمان ، حدثنا أبو جعفر الرازي ، عن عاصم بن بهدلة ،

عن أبي صالح ، عن أبي هريرة ، قال : قال رسول الله صلى الله عليه وسلم لما ألقى إبراهيم في النار قال : اللهم إنك واحد في السماء وأنا في الأرض واحد ، عبدك . غريب جدا . قال البرقاني : أبو هشام ثقة ، أمرني الدارقطني أن أخرج حديثه في الصحيح .

The Sum of our research regarding him:

Imam Adh-Dhahabi calls him “One of the ‘Ulama’ (scholars)! He took from Abi Bakr Ibn ‘Ayyash, Ibn Fudayl, and a group of scholars. **Imam Muslim, Tirmithi, Ibn Majah, Al-Mahaamali and others took from him.**”

Imam Al-Mizzi says, “He was the Judge of Baghdad.”

Those declaring him trustworthy: Imam Al-Burqani (thiqah), Al-‘Ijli (there is nothing wrong with him). **Imam Muslim narrates from him in his Sahih. Ibn Ma’in said, “I don’t see anything wrong with him.”** [Tahthib At-Tahthib] Talhah Ibn Muhammad Ibn Ja’afar mentioned that “he was a man of the Qur’an, knowledge, Fiqh, and hadith...” [ibid] Maslamah said, “There is no problem with him”. [ibid]

His character was praised by Ibn Abi Shaybah: “He is a man with good character, a reciter of the Qur’an” [Tahthib Al-Kamal]

Adh-Dhahabi said, “**Another group called him Saduq** (honest).”

Weakened him: Bukhari says, “I saw them (ulema of hadith that Bukhari intends to mean here) gathering upon his weakness.” Ibn Numayr said that he ‘stole the narrations.’ Ibn ‘Adi Ankara his narrations from Abi Bakr, Ibn Idris, and other than the two. An-Nasa’i declared him weak. Abu Hatim said that he was weak [tahthib Al-Kamal] Al-Hakim Abu Ahmad said, “Not with strength (laysa bil qwwi).” [Tahtib at tahthib]

Ibn Hibban mentions him in his thiqat and says, “He made mistakes, and he contradicted other reporters.”

So there is definitely disagreement regarding him. However, the criticism is with regards to hadith from the Nabi (‘alayhis salaam). It is not with regards incidents that he mentioned. In fact, based upon what we have seen, his testimony in the court of law would be acceptable, considering he is righteous man, and according to great ‘Ulamaa’ is perfectly ok in memorization. He was not even criticized for poor memory. He was criticized for “stealing the hadith” which is known well to the students of the science.

So anyone who rejects this narration due to these criticisms is not being just and not properly applying principles in our view since the di’f (weakness) applies to his narration of \*hadith\*, we do not apply that to what he states from his own personal experience and his own era. And still we have Imam Muslim who has narrated from him meaning he is one of his rijaal and for the layman this is enough



to attest to the truth as then the reports that Imam Muslim report from him would fall to weakness. He was, after all, the judge of Baghdad and a knowledge and Fiqh, and so there's no problem with him relating direct accounts. WALLAHu taalaa alam – Ruhan)

Note that the most important point is that this aathaar that is *sahih* strengthens further the argument that the duaa that the Prophet *alyhi wasallam* prescribed to the blind man was considered applicable even after his death and not like Shaykh al Albani and his followers and Allama Ibn Tayimiyya have deemed that the thing was restricted to the life the Prophet *alyhi salaam* only because the words of Abdul Malik Ibn Abjar are almost the same as the dua for the blind man!

It has also been narrated from Imam Ibn Abi Fudayk, one of the early scholars of Madina and one of Shafi'i's Shaykhs, who said: "I heard one of the authorities whom I have met say: "It has reached us That whoever stands at the Prophet's grave and recites: "ALLAH and His angels send blessings on the Prophet..." (33:56) and then says: "May ALLAH bless you, O Muhammad" (*sallALLAHu `alayka ya Muhammad*) seventy times, an angel will call him saying: May ALLAH bless you, O So-and-so; none of your needs will be left unfulfilled."" Ibn Jama'a related it in *Hidayat al-salik* 3:1382-1383, Ibn al-Jawzi in *Muthir al-gharam* p. 487, Qadi 'Iyad in *al-Shifa'*, and Bayhaqi in *Shu'ab al-iman* (#4169). [This is Tawassul through the durood on the Prophet صلى الله عليه وآله وسلم directly and this is also near the grave of the prophet *alyhi salam* ]

I may only ask: Ibn Abi Fudayk is from the *salaf* and the *salaf* have narrated such an account, then those who claim to "follow the *salaf*" should perform such an act and at least not call it *bid'ah* because their frame of reference for anything to be *bid'ah* and thus *haram* is actually the *salaf*! Now if this is shown by accounts that the *salaf* indeed performed tawassul through the prophet *alyhi salaam* in dua then to call it *shirk* will be a very far away call, rather in definitions it wont even be a *bid'ah*!

The *muhaddith* al-Samhudi and others also relate the account of the Arab who sought the Prophet's means at his grave:

Al-Asma'i said: I saw a Bedouin stand at the Prophet's grave and say: "**O ALLAH, here is Your Beloved, and I am Your servant, and Satan is Your enemy. If You forgive me, Your Beloved will be happy, Your servant will attain victory, and Your enemy will be angry. If You do not forgive me, Your Beloved will be sad, Your enemy will be satisfied, and Your servant will be destroyed. But You are more noble, O my Lord, than to allow Your Beloved to be sad, Your enemy to be satisfied, and Your servant to be destroyed. O ALLAH, the highborn Arabs, if one of their leaders die, release one of their slaves over his grave in his honor, and this is the leader of the worlds: therefore release me over his grave, O Most Merciful of the Merciful!**" al-Asma'i said: "I said to him: O brother of the Arabs! ALLAH has surely forgiven you and released you for the beauty of this request." Narrated by al-Samhudi in *Khulasat al-wafa'* (Madina, 1972) p. 123, by Shaykh al-Islam Ibn Hajar al-Haytami in his *Jawhar al-munazzam* (Cairo: Dar jawami` al-kalim, 1992) p. 126-127, and others.

{Personally I love this dua because of the wisely chosen words the Bedouin has used in it. It is so that I too use this supplication in prostrations and I feel as if I am forgiven each time after making dua as such with an attentive heart}

Imam Ibn Jawzi has narrated a very astonishing incident in his book “*al wafa bi ahwal il Mustafa*” about Imam Tabarani and Imam Abul Shaykh through Imam Hafidh al Minqari as I reproduce the scan below and translate it accordingly after it:

عائشة فقالت: انظروا قبر رسول الله ﷺ فاجعلوا منه كواً إلى السماء حتى لا يكون بينه وبين السماء سقف، قال: ففعلوا، فمطروا مطراً حتى نبت العشب وسمنت الإبل حتى فتقت فسمي عام الفتن<sup>(٩٢)</sup>.

١٥٣٥ - عن سعيد بن عبد العزيز قال: لما كان أيام الحرة لم يؤذن في مسجد رسول الله ﷺ ثلاثاً ولم يُقَمِّ، ولم يبرح سعيد بن المسيب من المسجد، فكان لا يعرف وقت الصلاة إلا بهمة يسمعون من قبر رسول الله ﷺ.

١٥٣٦ - عن أبي بكر المنقري قال: كنت أنا والطبراني، وأبو الشيخ في حرم رسول الله ﷺ وكنا على حالة، فآثر فينا الجوع، فواضلنا ذلك اليوم، فلما كان وقت العشاء حضرت قبر رسول الله ﷺ وقلت: يا رسول الله الجوع الجوع!! وانصرفت.

فقال لي أبو الشيخ: اجلس فلما أن يكون الرزق أو الموت.

قال أبو بكر: فتمت أنا، وأبو الشيخ، والطبراني جالس ينظر في شيء. فحضر بالباب علوي فدق الباب، فإذا معه غلامان مع كل واحد منهما زنبيل كبير فيه شيء كثير. فجلسنا وأكلنا، وظننا أن الباقي يأخذه الغلام، فوَلَّى وترك عندنا الباقي، فلما فرغنا من الطعام قال العلوي: يا قوم، أشكوتكم إلى رسول الله ﷺ؟ فإني رأيت رسول الله ﷺ في النوم فأمرني بحمل شيء إليكم!

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### الباب الأربعون

#### في ذكر نذب فاطمة عليه ﷺ

١٥٣٧ - عن أنس قال: لما ثقل رسول الله ﷺ جعل يتغشاه الكرب، فقالت فاطمة: واكرب أبته. فقال لها: «ليس على أهلك كرب بعد اليوم»<sup>(٩٣)</sup>. فلما مات قالت:

(٩٢) وقطع أهل المدينة قطعاً شديداً... .

أخرجه الدارمي في سننه باب ١٥ من المقدمة.

(٩٣) حديث: «ليس على أهلك كرب بعد اليوم».

سبق تخريجه.

: “(al-hafiz) **Abu Bakr al-Minqari** (Abu Bakr bin Muqri`) said: I was with (al-hafiz) **al-Tabarani** and (al-hafiz) **Abu al-Shaykh** in the Prophet's Mosque, in some difficulty. We became very hungry. That day and the next we didn't eat. When it was time for `isha, I came to the Prophet's grave and I said: "**O Messenger of ALLAH, we are hungry, we are hungry**" (ya rasullALLAH al-ju` al-ju`)! Then I left. Abu al-Shaykh said to me: Sit. Either there will be food for us, or death. I slept and Abu al-Shaykh slept. al-Tabarani stayed awake, researching something. Then an `Alawi (a descendant of `Ali) came knocking at the door with two boys, each one carrying a palm-leaf basket filled with food. We sat up and ate. We thought that the children would take back the remainder but they left everything behind. When we finished, the `Alawi said: O people, did you complain to the Prophet? I saw him in my sleep and he ordered me to bring something to you.” (Kitab al-Wafa (p. 818 #1536)). Similiar narration can be found in Imam Dhahabi's *Siyar a`lam al-Nubala* (16/400-401).

I also found the same narration related by Dhahabhi in his “Tadhkirat al huffadh”, under the tarjamah of Imam Abu Bakr ibn Muqri, who was a friend of Imam Abul Shaykh, and Tabarani. Below I present the scan from the book directly:

وروى عن ابى بكر بن ابى على قال كان ابن المقرئ يقول : كنت  
انا والطبرانى و ابو الشيخ بالمدينة فضايق بنا الوقت فواصلنا ذلك اليوم فلما  
كان وقت العشاء حضرت القبر و قلت : يا رسول الله الجوع ؛ فقال لى  
الطبرانى : اجلس فأما ان يكون الرزق او الموت ، فقامت انا و ابو الشيخ  
فحضر الباب علوى ففتحنا له فاذا معه غلامان بقفتين فيهما شيء كثير و قال  
شكوتمنى الى النبى صلى الله عليه وآله وسلم ، رأيت في النوم فأمرنى بحمل  
شيء اليكم . وقد افرد الحافظ ابو موسى المدينى ترجمة ابن المقرئ فقال :

(This shows Imam Tabaranis and Imam Abul Shaykhs aqeedah also and they didn't cast aspersions in doing so and it also shows the aqeedah of Allama Imam Ibn Jawzi as he narrates this account. The explanation can be sought from the times of battle of the trench when the sahaabis were digging and at the same time were very very hungry. They went to the Prophet and said to him that they were very hungry and could not work as they were working with a stone tied on their stomachs and then the Prophet صلى الله عليه وآله وسلم raised his cloth or such and showed them that he had two stones tied. The fact is that inference is made by their going to the Prophet to complain about their hunger and here the *aaemaa* do the same. This only shows that they did believe in requesting the prophet to pray! And

these are Muhadditheen and not “sufis” (they call anyone doing such things as “sufis” these days!) performing such an act which some people today call *shirq* and *haram*!

We also see that Imam Dhahabhi has mentioned and related and narrated this incident through Shaykh Abu Bakr bin Abu Ali, not even raising one word of criticism, instead it was rather to mention the narrations and incidents through Ibn Muqri` and his greatness for the prophet alyhi salam ordered his descendent to give and provide food to the three ulema amongst which was even ibn Muqri`!. This is just a matter of thinking over!

Imam Bukhari in his book “Aadab al Mufrad” relates the narrations of Ibn `Umar and Ibn `Abbas whereby they would call out *Ya Muhammad* whenever they had a cramp in their leg (Chapters entitled: **"What one says if he feels a cramp in his leg"**). Regardless of the grade of these narrations, it is significant that Bukhari didn't consider saying “O MUHAMMAD” shirk. Bukhari's *Adab al-mufrad*:

1990 `Abd al-Baqi Beirut edition: p. 286

1994 Albani (May ALLAH forgive and have mercy on him) edition entitled *Da`if al-adab al-mufrad*: p. 87 (as we see here Shaykh Albani has written a “sahih ul adab al mufrad” and also a “daeef ul adab al mufrad” and this according to me [Ruhan] is not at all a good move that he began to correct even Imam Bukhari and made a complete separate book called “*daeef ul adab al mufrad*”!!!. According to the sunnis this is the worst kind of tadlees done in an open manner!! As people call Imam Bukharis aqeedah that of the “ahlul hadith” and the “*salafis*” but at the same time commit a great blunder by even correcting the syyed ul muhadditheen and thus indirectly even becoming the “shaykh” and teacher of Imam Bukhari!!!. In this book “*sahih ul adab al mufrad*” shaykh Albani has not mentioned 85 chapters of the book that Imam Bukhari has written and thus kep hidden from the people 85 parts of Imam Bukharis aqeedah as an Imam forms a “*baab*” or a chapter and names it according to his aqeedah just like Imam Bukhari named a chapter in his sahih as “Iman increases and decreases” and we know that it was his aqeedah from the name of the chapter, similarly Imam Bukhari in his adab al mufrad had formed various chapters like the one in discussion that is the chapter “what to say when on has a cramp in the leg” and then his mentioning the ahadith of “yaa muhammadah” clearly and without any doubt show his aqeedah and creed. Apart from this the chapters on “kissing the hands” and kissing the hands and feet” were also formed, they too have been removed completely!!!. This kind of “scholarship” is not needed when an Imam of hadith and that too the shaykh of all the shuyukh of hadith too is being corrected and then things are said in his name and aqeedah. May ALLAH save us from all this)

The latter gives as a reference: *Takhrij al-kalim al-tayyib* (235)"  
date? Beirut: `Alam al-kitab: p. 324

date? Beirut: Dar al-kutub al-`ilmiyya: p.142.

The same thing is even mentioned by Imam Nawawi in his “adhkaar” and Allama Imam Shawkani in his *tuhfat az zaakirin*. It is interesting to note that if we follow those wo say that saying yaa Muhammad is shirk then we will have to accept that Imam Bukhari, Imam Nawawi, and Imam Shawkani are calling the common man towards shirk(here we don't discuss the authenticity of these reports but our main point is to show to the shamelessness of the people who call themselves “Salafis” that according to their aqeedah Imam Bukhari, Imam Nawawi and Allama Imam Shawkani are not only mushriks and kaafirs themselves as they hold their aqeedah in it but also are blasphemers as they



even call to this!!!)and to verify whether Imam Nawawi said so or not anyone having doubts can consult Nawawi's *Adhkar*:

1970 Riyadh edition: p. 271

1988 Ta'if edition: p. 383

1992 Mecca edition: p. 370

and even Shawkanis *Tuhfat al-dhakirin*:

1970 Beirut: Dar al-kutub al-`ilmiyya: p. 206-207.

Here I present the scans of the ahaadith mentioned by al bukhaari and Imam Ibnul sunni in Arabic for the analysis of the people themselves:

٨/٦٨. عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنْهَا فَخَدِرْتُ رِجْلُهُ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، مَا لِرِجْلِكَ؟ قَالَ: اجْتَمَعَ عَصَبُهَا مِنْ هَاهُنَا. فَقُلْتُ: ادْعُ أَحَبَّ النَّاسِ إِلَيْكَ. فَقَالَ: يَا مُحَمَّدُ، فَانْبَسَطْتُ. رَوَاهُ الْبُخَارِيُّ فِي الْأَدَبِ وَابْنُ السُّنِّي وَاللَّفْظُ لَهُ.

٩/٦٩. وَفِي رِوَايَةٍ: عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَمْشِي مَعَ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنْهَا فَخَدِرْتُ رِجْلُهُ، فَجَلَسَ، فَقَالَ لَهُ رَجُلٌ: اذْكُرْ أَحَبَّ النَّاسِ إِلَيْكَ. فَقَالَ: يَا مُحَمَّدَاهُ، فَقَامَ فَمَشَى. رَوَاهُ ابْنُ السُّنِّي.



١٠/٧٠. وفي رواية: خَدِرْتُ رَجُلٌ رَجُلٍ عِنْدَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ  
عَنْهُمَا، فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَذْكَرُ أَحَبَّ النَّاسِ إِلَيْكَ. فَقَالَ:  
مُحَمَّدٌ ﷺ، فَذَهَبَ خَدِرَهُ. رَوَاهُ ابْنُ السُّنِيِّ.

١١/٧١. وفي رواية: عَنِ الْهَيْثَمِ بْنِ حَنْشٍ قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ  
بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فَخَدِرْتُ رَجُلَهُ، فَقَالَ لَهُ رَجُلٌ: أَذْكَرُ أَحَبَّ النَّاسِ  
إِلَيْكَ فَقَالَ: يَا مُحَمَّدُ صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ، فَقَالَ: فَقَامَ فَكَأَنَّمَا نُشِطَ مِنْ  
عِقَالٍ. رَوَاهُ ابْنُ السُّنِيِّ.

[To all the critics of these ahaadith I would like to ask a very fundamental question about the aqeedah of the righteous scholars who have preceded us. If calling upon the Prophet alyhi salaam i.e. saying “yaa Muhammad” in a time off difficulty even points towards shirq or kufr or haraam, then we will have to agree to the fact that this is against the fundamental and basic principles of Islam as Islam came to banish all such things like “calling upon other than ALLAH in times of difficulties” etc. if we agree to this fact that this is against the fundamentals of Islam then why do these great aameaa even mention such ahaadith in their books that were written with the intention of making them public and with the knowledge that wide masses will read them. Forming a chapter separately by a muhaddith on a particular topic firstly shows the aqeedah and creed of the muhaddith or the great Imam. But here the thing is even extra on that that I will be explaining right now. Whenever an Imam forms a chapter on a particular topic we come to know about his aqeedah. But if he doesn’t do so, he mentions the hadith anyway and people might say that this is natural as being an Imam and a muhaddith it is the duty to mention the hadith be it mawduh or daeef or sahih whatsoever. But here we see that the body of these ahaadith according to the “salaafies” contain nothing but shirq or kufr or haraam or according to some new “Salafies” an innovation that can lead to such acts of apostacy and nullify ones faith. So the question is that when such a hadith is present then why in the first place are these aameaa mentioning these ahaadith and that too in books that are those of manaasik like we have aadaab al mufraad and adhkaar and tuhfat adh dhaakireen. They are written for the people to act upon the ahaadith in them at various times. The version mentioned by bukhari in his “adab al mufrid” has this chain of narrators : .Abu Nu.aym [al-Fad. l Ibn Dukayn] narrated to us and said: Sufyan [Ibn .Uyayna] narrated to us: From Abu Ish aq [Sa.d Ibn Ibrahim]: From Abd al-Rahman Ibn Sa.d [al-Makhzumi al-Muq.ad] . al-Dhahabi said of him in *Mizan al-Itidal* (2:566 #4875), “This narrator is trustworthy (*dha thiqa*)..” This is a chain of sound narrators despite the contrary claim of al-Albani in the book he

titled *D. a.if al-Adab al-Mufrad* (p. 87). So we have some important points here leaving out even a chapter formation on these things:

- 1) They are mentioned by aamaa of high repute and who are accepted universally
- 2) These ahaadith are mentioned by them in books that are those of manaasik.
- 3) These ahadith according to the "Salafies" smell of shirq and kufr and bidat and haraam and the ascribe this to the Salaf and the rightly guided scholars that is they say that they would have stopped from this but the ahaadith are mentioned by the aamaa anyway inspite (according to the "Salafies") of their having symptoms of kufr and shirq in them.
- 4) Imam Khafaji in *naseem ur Riyadh* declares the practice as a common practice of the *ahlul madinah*.

So from this brief discussion we conclude without any necessary usage of wording about the aqeedah of the Salaf and the muhadditheen and the rightly guided aamaa and the "Salafies". Wa ALLAHu aalam.]

*Musnad Ahmad*, Imam Ahmad's compilation of 30,000 mostly sound narrations from the Prophet, was held in such high reverence that it was read in the sixth century by a society of devout hadith scholars from cover to cover in fifty-six sittings before the grave of the Prophet in Madina.<sup>30[30]</sup>

Where is such devotion to the Prophet found today?

Imam Bukhari said that he wrote his biographical book on the subnarrators of authentic hadith *al-Tarikh al-kabir* by the Prophet's graveside, under the light of the moon and it has also been narrated that he started to write his sahih in masjid al haram of mecca and completed and arranged it in a pattern NEAR THE GRAVE OF THE PROPHET! It is related by Ibn al- Jawzi in *Sifat al-safwa* (4:147) and al-Subki in *Tabaqat al-shafi'iyya al-kubra* (2:216).

Ibn Hajar said in Sulayman Ibn Sunayd Ibn Nashwan's biographical notice in his *al-Durar al-kamina* that he performed forty pilgrimages. On the fortieth he was seized by fatigue and fell asleep by the side of the Noble Grave. Thereupon he saw the Prophet who told him: "O So-and-so, how many times you come have, and you have received nothing from me? Give me your hand." He gave him his hand, and the Prophet wrote upon it something against fever after which, if ever he suffered from it, he would be cured by ALLAH's permission. This invocation is: "I have sought refuge with a Master who never judges unjustly nor leads to other than victory. Go out, O fever, from this body, nor does pain of any sort follow this." Ajluni mentions it in *Kashf al-khafa* (#1175). If this is not "help from the prophet" then there is no help from the prophet that we know!! And this is also proof that the prophet does guide and HELP after his death. And ALLAH knows the best!

**SHAYKH AL-ISLAM AL-HAFIZ TAQI AL-DIN  
AL-SUBKI'S INVOCATION OF TAWASSUL**

**T**his is Shaykh al-Islam *al-hafiz* Taqi al-Din al-Subki's invocation of *tawassul* through the Prophet. It is taken from his *Fatwas*, Vol. 1 p. 274, at the beginning of the *fatwa* entitled "The Descent of Tranquility and Peace on the Nightlights of Madina" (*tanazzul al-sakina `ala qanadil al-madina*).

Transliteration:

*al-hamdu lillahi al-ladhi as`adana bi nabiyyihi sallALLAHu  
`alayhi wa sAllama sa`adatan la tabid*

*wa ashhadu an la ilaha illALLAHu wahdahu la sharika lahu  
al-wali al-hamid*

*wa ashhadu anna muhammadan `abduhu wa rasuluhu al-hadi ila  
kulli amrin rashid*

*sallALLAHu `alayhi wa `ala alihi salatan taliq bi jalalihi  
la tazalu ta`lu wa tazid*

*wa sAllama tasliman Kathiran ila yawm al-mazid*

*wa ba`d fa inna ALLAHa ya`lamu anna kulla khayrin ana fihi  
wa manna `alayya bihi fa huwa bi sababi al-nabi sallALLAHu  
`alayhi wa sallam wa iltija'i ilayh*

*wa i`timadi fi tawassuli ila ALLAHi fi kulli umuri `alayh*

*fa huwa wasilati ila ALLAHi fi al-dunya wa al-akhira*

*wa kam lahu `alayya min ni`amin batinatin wa zahira.*

Translation:

To ALLAH belongs all praise, Who has blessed us with his Prophet, blessings and peace be upon him, with an endless felicity.

I bear witness that there is no deity except ALLAH alone without partner, the protecting Friend, the Glorious.

I bear witness that Muhammad is His servant and Messenger, the guide to every upright matter.

May ALLAH send blessings and peace upon him in a manner befitting His majesty, with a blessing rising ever higher and increasing

And a superAbundant greeting of peace until the Day of the Increase (Day of Judgment).

**To proceed: Verily ALLAH knows that every goodness in my life which He has bestowed upon me is on account of the Prophet and that my recourse is to him**

**And my reliance is upon him in seeking a means to ALLAH in every matter of mine.**

**Verily he is my means to ALLAH in this world and the next.**

**And the gifts of ALLAH I owe to him are too many to count, both the hidden and the visible.**

This is the language of *Ahl al-Sunna*. We embrace this language as faultless and accept it. Those in whose hearts there is a disease find fault with it. And praise belongs to ALLAH, the Lord of the worlds. Following is a short description of Subki's stature as an Imam in Islam, based on Nuh Keller's biographical notice in the *Reliance of the Traveller*:

Abu al-Hasan Taqi al-Din al-Subki (683-756 / 1284-1355) is the son and father of illustrious scholars and jurists all of the Shafi'i school. He was a hadith master (*hafiz*), Koranic exegete, and Islamic judge who was described by Ibn Hajar Haythami as "the *mujtahid* Imam whose Imamate, greatness, and having reached the level of *ijtihad* (competence for independent legal reasoning) are agreed upon," by Dhahabi as "the most learned, eloquent, and wise in judgment of all the Shaykhs of the age," and by Sakhawi as "one of those who are named Shaykh al-Islam" along with his son Taj al-Din. Suyuti says of him: "He authored more than 150 works, his writings displaying his profound knowledge of hadith and other fields and his magisterial command of the Islamic sciences. He educated the foremost scholars of the time, was a painstaking, accurate, and penetrating researcher, and a brilliant debater in the disciplines. No previous scholar attained to his achievements in Sacred Law, of masterful inferences, subtleties in detail, and carefully worked-out methodological principles." Salah al-Din Safadi said of him: "People say that no one like him has appeared since Ghazali, though in my opinion they do him an injustice thereby, for to my mind he does not resemble anyone less than Sufyan al-Thawri." With his vast erudition, he was at the same time a godfearing ascetic in his personal life who was devoted to worship and tasawwuf, though vigilant and uncompromising in matters of religion and ready to assail any innovation or departure from the tenets of the faith of *Ahl al-Sunna*.

SHAYKH UL ISLAM AL-IMAM HAFIDH IBN HAJAR  
AL-HAYTAMIS FATWA REGARDING TAWASSUL:

(this is the scan from the copy of hashiya of ibn hajar maki on idah fi manasik of Nawawi (published from maktabatus salafiyya)

والأولياء وغيرهم ما أخرجه الحاكم وصححه أنه ﷺ قال: لما اقترف آدم الخطيئة قال يا رب أسألك بحق محمد ﷺ إلا ما غفرت لي ، فقال يا آدم كيف عرفت محمداً ولم أخلقه ؟ قال يا رب إنك لما خلقتني بيدك ونفخت في من روحك رفعت رأسي فرأيت على قوائم العرش مكتوباً لا إله إلا الله محمد رسول الله فعرفت أنك لم تضيف لاسمك إلا أحب الخلق إليك ، فقال له الله تعالى صدقت يا آدم إنه لأحب الخلق إلى إن سألتني بحقه فقد غفرت لك ولولا محمد لما خلقتك . وأخرج النسائي والترمذي وصححه أن رجلاً ضريراً أتى النبي ﷺ فقال ادع الله أن يعافيني ؛ قال إن شئت دعوت وإن شئت صبرت فهو خير لك ؛ فقال فادع ؛ فأمره أن يتوضأ فيحسن وضوءه فيدعو بهذا الدعاء : اللهم إني أسألك وأتوجه إليك بنبيك محمد ﷺ نبي الرحمة يا محمد إني أتوجه بك إلى ربي في حاجتي ليقض لي اللهم شفعه في . وصححه البيهقي وزاد فأقام وقد أبصر . وروى الطبراني بسند جيد أنه ﷺ ذكر في دعائه بحق نبيك والأنبياء الذين من قبلي . ولا فرق بين ذكر التوسل والاستغاثة والتشفع والتوجه به ﷺ أو بغيره من الأنبياء وكذا الأولياء وفاقاً للسبكي وإن منعه ابن عبد السلام لأنه ورد جواز التوسل بالأعمال مع كونها أعراضاً فالذوات الفاضلة أولى ، ولأن عمر توسل بالعباس رضي الله عنهما في الاستسقاء ولم ينكر عليه . وقد يكون معنى التوسل به ﷺ طلب الدعاء منه إذ هو حي يعلم سؤال من سألته وقد صح في حديث طويل أن الناس أصابهم قحط في زمن عمر فجاء رجل إلى قبر النبي ﷺ فقال يا رسول الله استسق لأمتك فأتاه في النوم وأخبره أنهم يسقون فكان كذلك . واستحسن بعضهم أنه يضم للسلام الذي ذكره المصنف قراءة آية إن الله وملائكته يصلون على النبي ﷺ ثم صلى الله عليك يا محمد سبعين مرة لقول بعض القدماء بلغنا أنه يناديه ملك صلى الله عليك يا فلان لم تسقط لك اليوم حاجة . والصواب أن يقول يا رسول الله لحرمة ندائه ﷺ باسمه . وقول بعضهم محل الحرمة في نداء لم يقترن به صلاة وسلام مردود نقلاً وبخناً ولا يرد ما مر في الحديث لأن ذلك مستثنى لتصريحه ﷺ بالإذن فيه .

**F**rom amongst the untruths of Ibn Taymiyya which no scholar before him had said, and whereby he created dissent between the people of Islam, is that he denounced tawassul and istighatha (seeking aid) through him ; and that is not as he had decreed (i.e. that it is impermissible).

Rather, Tawassul through him is hasan (good) in every state: before his creation and after his creation, in the dunya and in the akhira. That which proves seeking tawassul through him before his creation and that it is the path taken by the pious predecessors, the Prophets, the Awliya and others (and thus the view of Ibn Taymiyya has no basis [and is] from his concoctions) is: that which al-Hakim transmitted and declared sahih that he said: "When Adam committed his mistake he said: O my Lord, I am asking you to forgive me for the sake of Muhammad. ALLAH said: O Adam, and how do you know about Muhammad whom I have not yet created? Adam replied, O my Lord, after You created me with your hand and breathed into me of Your Spirit, I raised my head and saw written on the heights of the Throne: la ilaha illALLAH muhammadun rasulALLAH. I understood that You



would not place next to Your Name but the Most Beloved One of Your creation. ALLAH said: O Adam, I have forgiven you, and were it not for Muhammad I would not have created you.” The meaning of ‘for his sake’ (bi-Haqqihi) is his rank and station in His sight Most High, or the right (Haqq) that ALLAH made for him over creation, or the right which ALLAH Most High made

obligatory on Himself over him by His grace as in a sahih Hadith,

“He said: what is the right (Haqq) of the servants over ALLAH?” not [that it is] incumbent (wajib) [upon ALLAH] since nothing is incumbent upon Him. Furthermore, asking by him is not actually asking him such that it may be considered associating [partners with ALLAH]. It is truly but asking ALLAH Most High through one who has a high estimation, an elevated rank and a great distinction with Him. From amongst his miracles from his Lord is that He does not fail one asking through him, and seeking intermediary to Him through his rank. I suffices as humiliation for one who denies this that he is deprived of this [blessing]. [That which proves seeking tawassul through him] during his lifetime is that which was transmitted by al-Nasa’i and al-Tirmidhi who declared it sahih that: “An afflicted man approached the Prophet and said, ‘supplicate to ALLAH on my behalf that He cures me’. He said, ‘if you wish, I will supplicate (to ALLAH on your behalf) and if you wish you can remain patient and that is better for you.’ He said, ‘supplicate to Him.’”

And in (another) narration (he said) “‘I have no guide and it is difficult for me’, so he (the Prophet) instructed him to perform wudu and perfect his wudu and supplicate with this supplication: ‘Oh ALLAH, I ask You and turn to You through my Prophet Muhammad, the Prophet of Mercy; O Muhammad, I seek your intercession with my for my need, that it may be fulfilled. O ALLAH! Grant him intercession for me.’” Al-Bayhaqi also declared it sahih and added, “he stood and was able to see”. (again we see that an Imam is using the hadith of uthman bin hunayf directly for as proof of

Tawassul just as we saw Imam Nawawi doing above in his al adhkaar and the usage of it by AbdulMalik taabee- Ruhan. WALLAHu taalaa alam) And, in [another] narration, “O ALLAH! Grant him intercession for me and grant me intercession for myself” The Prophet knew that but did not supplicate for him because he desired to achieve from him concentration and the toil of poverty, brokenness and desperation, seeking istighatha through him, so as to attain for him the perfection of his objective. And such an implication is attainable in his life and after his death; and therefore the Salaf have used this supplication in their needs after his death. `Uthman Ibn Hunayf taught it to a Sahabi... al-Tabarani and al-Bayhaqi narrated it and al-Tabarani narrated with a jayyid (good) chain that, “He mentioned in his supplication ‘for the sake of Your Prophet and the Prophets before me.’”

There is no difference between the mention of tawassul, istighatha, tashaffu` and tawajjuh (directing/turning) through him or through others of the Prophets and likewise the Awliya. This is because the permissibility of tawassul with actions as in the sahih Hadith of the cave has been mentioned despite them (the actions) being transitory; therefore pious souls are more preferable, and (also) because `Umar Ibn al-Khattab sought tawassul through al-`Abbas for seeking rain and (al-`Abbas) did not repudiate this. It is as though the wisdom of his tawassul through him and not th Prophet and his grave was to display humility on his behalf, and elevation of his relatives, and thus in his tawassul through al-`Abbas he is performing tawassul through the Prophet and more. It is not to be said that the expressions tawajjuh and istighatha presuppose that the one by whom aid is sought (al-mustaghat bihi) is higher than the one whose aid is sought (mustaghat ilayhi). That is because tawajjuh comes from [the word] jah which is a high status. Tawassul could be sought from possessor of rank unto one who possesses a higher rank than him. Istighatha is seeking aid, and the one seeking aid is seeking from the one from whom aid is sought in order to obtain aid from other than him, even if that other is greater than him. So tawajjuh and istighathah with him and others than him does not have a meaning in the heart of the Muslims other than that and they do not intend by these two matters (i.e tawajjuh and istighatha) anyone besides Him. So, whoever’s breast is not opened with this, then let him cry over himself. We ask ALLAH for well-being. The one in whom aid is sought in reality is ALLAH the Exalted, and the Prophet is a intermediary between Him and the one seeking aid. So aid is sought from Him, the Exalted, and the aid comes from Him both in creating and bringing fourth. The Prophet is the one whose aid is sought and aid is from him by way of intermediary means and kasb (acquisition) and aid is sought from him metaphorically. So in general, using the term istighatha in an unrestricted sense for the one from whom aid is obtained, even if only by way of intermediary means and kasb, is something well known and there is no doubt regarding it; not in the language, or in the Sacred Law. Therefore, there is no difference between it and asking,

especially in light of the narration that has been mentioned in al-Bukhari concerning the intercession on the day of judgement: "As they were in that state, they sought aid (istaghathu) from Adam, then Musa, then Muhammad." Tawassul could also mean seeking supplication from him for indeed he is living and knowing the question of the one who asks him. I have been authentically reported from a long Hadith: The people suffered a drought during the successorship of `Umar, whereupon a man came to the grave of the Prophet and said: "O Messenger of ALLAH, ask for rain for your Community, for verily they have but perished," after which the Prophet appeared to him in a dream and told him that the rain shall come. And in it also it appears: "Go to `Umar and give him my greeting, then tell him that they will be watered. Tell him: You must be clever, you must be clever!"

Meaning, gentleness, because he was severe in the religion of ALLAH. So he came to him and informed him, after which he cried and then said: "O my Lord, I spare no effort except in what escapes my power!" In another narration it states that the one who saw the dream was Bilal Ibn Harith al Muzani, the companion. ( This is taken from :Ibn Hajar al-Haytami, *al-jawhar al-munazzam*; as cited by al-Qadi Yusuf al Nabhani in *shawahid al-Haqq fil-istighatha bi-sayyid al-khalq* (The Proofs of Truth in the Seeking of Aid with the Master of Creation )



I say that "*tawassul*" and "*tabarruk*" is also performed by Sahih of Imam Bukhari!. And this is not a hollow statement that is made, rather almost all the muhadditheen have accepted this as stated by Imam Ibn Kathir in his "*al bidayah wan nihayah*".

It is very interesting and intriguing to know that the so called "*ahle hadith*" faction in India denies all such things today and call them shirk and bid`at, when their own IMAM and greatest muhaddith, Allama Abdur Rahman Mubarakpoori in his very acclaimed book "*tuhfat al ahwadhi*" that is a commentary on sunnan of Imam Tirmidhi, under the chapter of the "*sharaf* of sahih bukhari" has quoted all this and he quotes probably four references, among which we will mention only some. He quotes Imam Ibn Katheer who in fact writes in his *bidayah wan nihayah* under the *tarjamah* of Imam Bukhari, while writing about the greatness of the sahih al bukhari:

كتاب صحيح البخارى يستسقا بقراته الغمام!

And he even quotes Imam Abdul Haqq muhaddith dehlavi from his *ishat ul limat* in Persian where Imam abdul haqq has said that ulema ath thiqaat have had it that sahih al bukhari is recited amongst them for gaining benefits and to cure sickness and gaining blessings and fulfilling needs, and to ward off evil and the list goes on and on. The third reference that he gives in his *tuhfat al ahwadhi* is the reference of Imam jamal ad din muhaddith who narrated from his shaykh of hadith that the muhadditheen were given permission to perform "*khatm*" of sahih al bukhari for warding off evil and other such things because it was an "*amal al mujarrab*" that is effective in its nature and in the end al mubarakpoori concludes by writing a "*tanbeeh*" (crudely translated as "warning") that "there is no shirk in this"!!.

Now if we open a copy of *tuhfat al ahwadhi* now a days we can see how "angry" the *ahle hadith* are by this fact that their Imam has written such things and they usually in the "*hashiyya*" write that Allama Mubarakpoori is wrong in this matter and that and this is shirk and kufr and haram and bid`at and they mention everything against it! Or the easy way out can be to completely get away from the thing by erasing all such things in the name of "edition"! Sahih al bukhari has been used as tawassul material and it has *barakah* in it and the *muhadditheen* have had its qirat for barakah and fulfilling needs, then I say that this is a non living thing and such benefit from this, then there is benefit in even visiting the graves of the pious and praying to ALLAH there because there is the barakah of ALLAH and HIS mercy descends and having this intention that my dua has more chances to be accepted here

than other places because this is a place where ALLAH descends his mercy and blessings is allowed in this case! Then if they say that this is grave worship, I say that the muhadditheen then performed “book worship” by having such aqaed about a book named “sahih al bukhari”!. We perform tawassul even through sahih al bukhari as it is a thing that has been used and has been found to be effective and this is the minhaj of the ulema and aaema among the muhadditheen!

Mubarakpoori even writes that it has come from mashayakh and aaema that “*innas sahih al bukhari, maa quriyyat fi shiddatin illa furijat*” that verily sahih al bukhari, whoever reads and performs “qira`at” of it in a *shiddah* (difficulty) he is freed from that difficulty (through the blessings in it because it has the aqwaal of the prophet alyhi salatu was salam to the highest level of accuracy), and shaykh mubarakpoori even mentions that anyone who carries it with him, when he has to travel by sea route, then his chances of drowning also decrease! And imagine it is he who in the end writes that there is no shirq in this!.

I say that this very thing is tawassul and tabarruk and this is found to be effective and is written as such by him who is called “Imam” by the people who themselves are against such things!. These are matters just to think about and we have mentioned what is correct. (All this discussion can be found in the introduction of *tuhfat al ahwadhi*).

**May ALLAH guide those who only see by one eye and open up their hearts to the truth! Ameen.**

## TAWASSUL THROUGH THE AWLIYA':

The evidence for *tawassul* through the *awliya'* or saints is also Abundant, and it suffices that ALLAH strictly warns all believers to keep company with them when He says: "O believers! Be wary of ALLAH, and keep company with the truthful!" (9:119) and He enjoins us to follow those who have turned to Him in true and complete repentance (31:15). The Prophet said to al-Firasi, concerning asking from people: "If you absolutely must ask from people, then ask from the righteous ones" (*in kunta la budda sa'ilan fas'al al-salihin*).<sup>31[31]</sup> There is no doubt that the visit of pious persons is a Sunna in Islam for that very purpose, as shown by the chapters to that effect entitled *Bab ziyarat al-salihin* in the books of etiquette and invocations.

Some people think that if a *du'a* from a holy man is answered while he is alive then he cannot help you if he is dead, as if the holy man or Shaykh or saint is the origin of the help, but it is always ALLAH who is the source of the *baraka* and never a human being; so to think that ALLAH can only give when that saint is alive, and that when he is dead, ALLAH does not give anymore, is to say that the source *is* the person and not ALLAH in the first place! But in reality it is ALLAH who is giving help in both cases: life or death.

As for the objections of some "Salafis" today that it is not permissible to seek the blessings of saints after their death, they are based on the false belief that ALLAH's influence through the saints is in need for the saints' biological life to be effective, and this is absurd! As we said before, ALLAH's gift to the saints is independent from their being alive or dead, since in either case the real power always belongs to ALLAH, and the saints are only a secondary cause with no effective power in themselves. Moreover, the views of the early and late Imams and scholars quoted below concerning the permissibility of *tawassul* through the pious, also confirm that the objections of "Salafis" to *tawassul* through the saints after their passing from this life do not stand up to scrutiny.

It is obligatory for Muslims to believe that the *abdal* or Substitute-saints exist -- so called because, as the Prophet said (see #3 below), "None of them dies except ALLAH substitutes another in his place" -- and that they are among the religious leaders of the Community concerning whom there is no doubt among Muslims. No less than Ibn Taymiyya writes at the end of his *'Aqida wasitiyya*:

The true adherents of Islam in its pristine purity are *Ahl al-Sunnat* wal-Jama'a. In their ranks the truthful saints (*siddiqin*), the martyrs, and the righteous are to be found. Among them are the great men of guidance and illumination, of recorded integrity and celebrated virtue. The Substitutes (*abdal*) and the Imams of religion are to be found among them and the Muslims are in full accord concerning their guidance. These are the Victorious Group about whom the Prophet said: "A group within my Community manifestly continues to be in the truth. Neither those who oppose them nor those who abandon them can do them harm, from now on until the Day of Resurrection."<sup>32[32]</sup>

The Prophet emphasized in many authentic narrations the benefits brought to all creation through the intercession of ALLAH's saints and their standing with Him. Suyuti in his *fatwa* on the *abdal* in his *Hawi li al-fatawi* provided many examples of this type of universal intercession from which we quote the following:

1. Imam Ahmad Ibn Hanbal says in his *Musnad* (1:112):

... The people of Syria were mentioned in front of `Ali Ibn Abi Talib while he was in Iraq, and they said: "Curse them, O Commander of the Believers." He replied: "No, I heard the Messenger of ALLAH say: **"The Substitutes (*al-abdal*) are in Syria and they are forty men, every time one of them dies, ALLAH substitutes another in his place. By means of them ALLAH brings down the rain, gives (Muslims) victory over their enemies, and averts punishment from the people of Syria."**" al-Haythami said: "The men in its chains are all those of the *sahih* except for Sharih Ibn `Ubayd, and he is trustworthy (*thiqa*)."<sup>33[33]</sup>

2. al-Hakim narrated the following which he graded sound (*sahih*), and al-Dhahabi confirmed him:

`Ali said: "Do not curse the people of Syria, for among them are the Substitutes (*al-abdal*), but curse their injustice."

Note that any religious knowledge unattainable through *ijtihad* and authentically conveyed from one of the Companions is considered a hadith by the experts of that science.

3. Tabarani said in his *Mu`jam al-awsat*:

Anas said that the Prophet said: "The earth will never lack forty men similar to the Friend of the Merciful [Prophet Ibrahim], and through them people receive rain and are given help. None of them dies except ALLAH substitutes another in his place." Qatada said: "We do not doubt that al-Hasan [al-Basri] is one of them."

Ibn Hibban narrates it in *al-Tarikh* through Abu Hurayra as: "The earth will never lack forty men similar to Ibrahim the Friend of the Merciful, and through whom you are helped, receive your sustenance, and receive rain."

4. Imam Ahmad also narrated in the *Musnad* (5:322):

The Prophet said: "The Substitutes in this Community are thirty like Ibrahim the Friend of the Merciful. Every time one of them dies, ALLAH substitutes another one in his place."

Hakim Tirmidhi cites it in *Nawadir al-usul* and Ahmad's student al-Khallal in his *Karamat al-awliya'*. Haythami said its men are those of the *sahih* except `Abd al-Wahid who was declared trustworthy by al-`Ijli and Abu Zar`a (as well as Yahya Ibn Ma`in).

5. Abu Dawud through three different good chains in his *Sunan* (English #4273), Imam Ahmad in his *Musnad* (6:316), Ibn Abi Shayba in his *Musannaf*, Abu Ya`la, al-Hakim, and Bayhaqi narrated:

Umm Salama the wife of the Prophet said: "Disagreement will occur at the death of a Caliph and a man of the people of Madina will come forth flying to Mecca. Some of the people of Mecca will come to him, bring him out against his will and swear allegiance to him between the Corner and the *Maqam*. An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Mecca and Madina, and when the people see that, the Substitutes (*abdal*) of Syria and the best people (*`asaba*) of Iraq will come to him and swear allegiance to him..."

6. Imam Ahmad cited in *Kitab al-zuhd*, also Ibn Abi al-Dunya, Abu Nu`aym, Bayhaqi, and Ibn `Asakir narrated from Julays:



Wahb Ibn Munabbih said: I saw the Prophet in my sleep, so I said: "Ya RasulALLAH, where are the Substitutes (*budala'*) of your Community?" So he gestured with his hand towards Syria. I said: "Ya RasulALLAH, aren't there any in Iraq?" He said: "Yes, Muhammad Ibn Wasi`, Hassan Ibn Abi Sinan, and Malik Ibn Dinar, who walks among the people similarly to Abu Dharr in his time."

Nawawi in *Bustan al-`arifin* (1985 ed. p. 31) mentions that the hadith master Hammad Ibn Salama Ibn Dinar (d. 167) was considered to be one of the *abdal*.

Shaykh `Abd al-Qadir Gilani said in the Third Discourse of his masterpiece *Futuh al-Ghayb*, as slightly adapted from the 1958 translation of M. Aftab-ud-Din Ahmad published in Lahore:

And he said (may ALLAH be pleased with him):

When the servant of ALLAH is in a trial, he first tries to escape from it with his own efforts, and when he fails, in this he seeks the help of others from among men such as the kings and men of authority, people of the world, men of wealth, and in the case of illness and physical suffering, from physicians and doctors; but if the escape is not secured by these he then turns towards his Creator and Lord the Great and Mighty and applies to Him with prayer and humility and praise.

So long as he finds the resources in his own self he does not turn towards the people and so long as he finds resources in the people he does not turn towards the Creator. Further, when he does not get any help from ALLAH he throws himself in His presence and continues in this state, begging and praying humbly entreating and praising and submitting his neediness in fear and hope. ALLAH, however, tires him out in his prayer and does not accept it until he is completely disappointed in all the means of the world. The decree of ALLAH and His work then manifest themselves through him and this servant of ALLAH passes away from all the worldly means and the activities and efforts of the world and retains just his soul.

At this stage he sees nothing but the work of ALLAH and becomes, of necessity, a believer in the unity of ALLAH (*Tawhid*) to the degree of certainty, that in reality there is no doer of anything excepting ALLAH and no mover and stopper excepting Him and no good and no evil and no loss and no gain and no benefit and no conferring and no withholding and no opening and no closing and no death and no life and no honor and no dishonor and no affluence and no poverty but in the hand of ALLAH.

He then becomes in the presence of ALLAH as a nursing baby in the hands of its nurse and a dead corpse in the hands of the person who gives it the funeral bath and a ball is before the stick of the polo-player, **as it keeps revolving and rolling and changing position after position and condition after condition**, and he feels no strength either in his own self or in others besides himself for any movement. He thus vanishes from his own self out into the work of his Master.

So he sees nothing but his Master and His work, and hears nothing and understands nothing excepting Him. If he sees anything it is His work and if he hears and knows anything, he hears His word and knows through His knowledge and he becomes gifted with His gifts and becomes lucky through His nearness and through his nearness he becomes decorated and honored and becomes pleased and comforted and satisfied with His promise and is drawn towards His word and he feels aversion for and is repelled from those besides Him and he desires and relies on His remembrance and he becomes established in Him, the Great and Mighty, and relies on Him and obtains guidance from, and clothes and dresses himself with, the light of His knowledge and is apprised of the rare points of His knowledge and of the secrets of His power and he hears and remembers only from Him the Great, the Mighty, and then offers thanks and praise therefore and takes to prayer.

Imam Ibn Hajar al-Haytami said in his book *al-Khayrat al-hisan fi manaqib al-Imam Abi Hanifa al-Nu`man*, chapter 35:

When Imam al-Shafi`i was in Baghdad, he would visit the grave of Imam Abu Hanifa, give him salam, and then ask ALLAH for the fulfillment of his need through his means (yatawassal ilALLAH ta`ala bihi fi qada' hajatihi).<sup>34[34]</sup>

Imam Kawthari mentioned in his *Maqalat* (p. 412) that the *hafiz* al-Khatib al-Baghdadi mentions Shafi`i's *tawassul* through Abu Hanifa in the beginning of his *Tarikh Baghdad* (1:123) with a good chain.

Shah `Abd-ul-Haqq Muhaddith Dihlawi has reproduced a statement by Imam Shafi`i in his book *Ashi`at-ul-lam`at* (2:923):

"The lighted grave of Musa Kazim is a patent antidote for the acceptance of prayer."

Haytami also said in many places in his book *al-Sawa`iq al-muhriqa li ahl al-dalal wa al-zandaqa* (cf. p. 180) and *al-Khayrat al-hisan* (p. 69): "Imam Shafi`i made *tawassul* through the Family of the Prophet (Ahl al-Bayt) when he said:

*Al al-nabi dhari`ati wa hum ilayhi wasilati  
arju bihim u`ta ghadan bi yadi al-yamini sahfati*

The Family of the Prophet are my means and my intermediary to him. Through them I hope to be given my record with the right hand tomorrow.

This is found in *Diwan al-Shafi`i* as edited by `Umar Faruq al-Dabbagh (Beirut: Dar al-arqam, n.d.) p. 50.

- □ The *hafiz* al-Iraqi (he is an authority on hadith and is the famous teacher of Imam Ibn Hajar Asqalaani) relates with his chain in his *Fath al-muta`al*: "We narrated that the Imam Ahmad sought blessing from drinking the washing-water of Imam al-Shafi`i's shirt, and Ibn Taymiyya himself also related it."

al-Khatib relates that the *hafiz* Abu Nu`aym considered it incumbent upon all Muslims to invoke ALLAH for Abu Hanifa in their prayer due to his preservation of the Prophet's *Sunan* and *Fiqh* for them.<sup>35[35]</sup> This is explained by the fact that among Abu Hanifa's merits that are exclusively his is his standing as the first in Islam to have compiled a book of *Fiqh*.<sup>36[36]</sup>

The following excerpt translated from an early Islamic Hadith reference illustrates the permissibility of considering the Prophet a source of help in salvation from the Fire and the

importance of making *Salawat* on the Prophet, *salla ALLAHu alayhi wa sallam*. It is cited in *Tanbih al-ghafilin bi ahadith sayyid al-anbiya' wa al-mursalin* (Warning the Heedless with the Sayings of the Master of Prophets and Messengers) by al-faqih, al-zahid, al-'alim al-'amil, al-ustadh al-muhaddith al-muHaqqiq... Shaykh Nasr Ibn Muhammad Ibn Ibrahim al-Samarqandi (died in 373 hijree):

By way of Sa'id Ibn 'Umayr al-Ansari who fought in the battle of Badr: he said: The Messenger of ALLAH, blessings and peace be upon him, said: "Whoever invokes blessings upon me from my Community sincerely from his heart once, ALLAH sends ten blessings upon him, and raises him ten degrees."

And he (al-Samarqandi) said: I heard my father narrate: It happened that while Sufyan al-Thawri was circumambulating the Ka'ba, he saw a man who did not raise a foot nor lower a foot except that he made *salat* for the Prophet, *sallALLAHu `alayhi wa sallam*. Sufyan said: I told him: "O you, you have left saying *subhan ALLAH* and *la ilaha illALLAH* and have proceeded with the *salat* on the Prophet! Do you have any explanation regarding this?"

He said: "Who are you, may ALLAH Pardon you?" I said: "I am Sufyan al-Thawri."

He said: Had it not been that you are one of the Strangers among the people of your own time (i.e. one of *Ahl al-Sunna*), I would not have told you of my condition, nor exposed to you my secret. I went out with my father on pilgrimage to the Holy house of ALLAH, until I reached one of the resting stations. My father became sick and I began to care for him. Then one night when I was at his bedside, he died and his face turned dark. So I said, "We belong to ALLAH and to Him we are returning!" Then I pulled the covers over his face, after which sleep overcame me and I slept. I saw a man next to me with a face such as I had never seen a more handsome one, nor clothes cleaner than his, nor a scent finer than his; he was raising one foot and lowering the other until he came close to my father and removed the covers from his face, whereupon the face turned light.

Then he started to go back, so I held onto his clothes and said: "O servant of ALLAH, who are you, with whom ALLAH has graced us in this foreign land?"

He said: "Don't you know me? I am Muhammad Ibn 'Abd ALLAH, the Companion of the Qur'an. Now your father transgressed against himself, but he used to do invoke *salat* on me frequently, and when he was affected with what affected him **he called on me for help** (*isthaghatha bi*), **and I am a prompt helper of one who makes *salat* on me frequently** (*wana ghayyathun liman akthara al-salata `alay*)."

He said, "Then I woke up, and I saw that the face of my father was white." (Al-Samarqandi, *Tanbih al-ghafilin*, ed. Shaykh Ahmad Salam (Beirut: Dar al-kutub al-'ilmiyya, c1986) p. 319-320) [note: the urdu translation I have of the *tanbih ul ghafileen* although mentions the report of s Ibn Umayr Ansari, doesn't after that mention this happening and this is either due to the edition differences or because of mistrust exhibited by someone during the process of the translation, may ALLAH forgive me if I am suspecting without any reason. It was translated by Mowlwi Abdul Ghafur Ameen who was the student of Mawlana Kifayat dehlavi who once was the grand mufti of India and ALLAH knows the best-Ruhan]

This report illustrates the acceptability of asking the Prophet for help even after his life not on the basis of the dream -- for dreams are not retained by the *Shari'a* for the derivation of legal rulings -- but on the basis of the account of the dream being part of the teaching of Islam and *taqwa* by one of the luminaries of the Community. **The acceptability of this narration to the author, the narrator, and the Community indicates that they viewed its contents as being valid, not as being conducive to *shirk* as the "Salafis" claim! And the important point is that Imam al samrqandi is almost from the Salaf or really from the Salaf as he died in 373 hijree and it is natural that he**

might have had an age of 60 atleast at the time of death; so he is from the Salaf. *This is the aqeedah of the Salaf!!* And see the aqeedah of the “Salafis”!!!

al-hafiz Abu `Ali al-Ghassani relates in Ibn al-Subki's *Tabaqat al-shafi'iyya* 2:234 and also in Imam Dhahabis *Siyar `alam an Nubulla* vol. 2 p. 469:

وقال أبو علي الغساني : أخبرنا أبو الفتح نصر بن الحسن السكني<sup>(١)</sup> السمرقندي : قديم علينا بثلثين سنة أربع وستين وأربع مئة . قال : قُحط المطرُ عندنا بِسَمَرْقَنْدَ في بعض الأعوام ، فاستسقى الناسُ مِراراً ، فلم يُسْقُوا . فاتى رجلٌ صالحٌ معروفٌ بالصلاح إلى قاضي سَمَرْقَنْدَ ، فقال له : إني رأيتُ رأياً أعرضُهُ عليك . قال : وما هو ؟ قال : أرى أن تخرجَ ويخرجَ الناسُ معك إلى قبرِ الإمامِ محمد بن إسماعيل البخاري ، وقبره بِخَرْتَنْكَ ، ونستسقي عنده ، فعسى الله أن يسقينا . قال : فقال القاضي : نَعَمْ ما رأيتُ . فخرج القاضي والناسُ معه ، واستسقى القاضي بالناس ، وبكى الناسُ عند القبر ، وتشفعوا بصاحبه ، فأرسل الله تعالى السماء بماءٍ عظيم غزير ، أقام الناسُ من أجله بِخَرْتَنْكَ سبعة أيام أو نحوها ، لا يستطيع أحدُ الوصول إلى سَمَرْقَنْدَ من كثرةِ المطرِ وغزارته ، وبين خَرْتَنْكَ وسَمَرْقَنْدَ نحو ثلاثة أميال<sup>(٢)</sup> .

وقال الخطيب في تاريخه : أخبرنا أبو بكر أحمد بن الحسن القاضي الحرشي بنيسابور ، قال : سمعتُ أبا إسحاق إبراهيم بن أحمد الفقيه البلخي ( ح ) ، قال الخطيب : سمعتُ أحمد بن عبد الله الصفار البلخي ، يقول : سمعتُ أبا إسحاق المُستملي يروي عن محمد بن يوسف الفَرَبْرِي ، أنه كان يقول : سمعَ كتاب « الصحيح » لمحمد بن إسماعيل تسعون ألف رجل ، فما بقي أحد يرويه غيري<sup>(٣)</sup> .

(١) في « تقييد المهمل » لوحة : ٣٤ : التَّنْكِتِي المقيم بِسَمَرْقَنْدَ . وفي « طبقات الشافعية » ٢٣٤/٢ : السُّكْنِي .

(٢) « طبقات السبكي » ٢٣٤/٢ .

(٣) سبق تخريجه في الصفحة : ٣٩٨ .

Abu al-Fath Nasr Ibn al-Hasan al-Sakani al-Samarqandi came to us in 464 hijree and said: "We had a drought in Samarqand some years ago. The people made the *istisqa'* (prayer for rain) prayer but they did not get rain. A saintly man named al-Salah came to the judge and said to him: I have an opinion I would like to show you. My opinion is that you come out followed by the people and that you all go to the grave of Imam Muhammad Ibn Isma'il al-Bukhari and make *istisqa'* there. Perhaps ALLAH will give us rain. The judge said: What a good opinion you have. He came out and the people followed him, and he prayed for rain in front of them at the grave while people wept and sought the intercession of the one who was in it. ALLAH sent such heavy rain that those who were in Khartenk (where this took place, 3 miles away from Samarqand) could not reach Samarqand for seven days because of the rain's Abundance." (Note again that the narrator is talking about a period before 464 hijree and that is almost a thousand years ago. If anyone does the same act today, he will be named a "*mushriq*" of "*kaafir*" or "*mubta'adi*" or "a person misled by Hinduism and *mushriqs*". )

The late mufti of Lebanon al-Shahid al-Shaykh Hasan Khalid said in his *fatwa* on *tawassul* on September 16, 1980 (reprinted in the Waqf Ikhlas offset reprint of Sayyid Ahmad Ibn Zayni Dahlan's book *Fitnat al-wahhabiyya* 1992):

*Tawassul* was declared permissible in our own time by the mufti of the world, our Shaykh the savant Abu al-Yusr `Abidin. We went with him to Nawa, a place in Hawran wherein is buried the Shaykh Muhyiddin al-Nawawi. When we arrived at his grave, our Shaykh Abu al-Yusr ordered us to ask ALLAH the Exalted for our need in front of him and said to us: "The *du'a* (invocation) at his grave is answered."

Ibn al-Jawzi in his biographies of the *awliya* entitled *Sifat al-safwa* lists many of those at whose graves *tabarruk* (seeking blessing) and *tawassul* is recommended. Among them:

Abu Ayyub al-Ansari: "al-Waqidi said: It has reached us that the Eastern Romans visit his grave and seek rain through his intercession when they suffer from droughts" (1:243). Mujahid said: "People would uncover the space above his grave and it would rain."

Ma`ruf al-Karkhi (d. 200H): "His grave can be seen in Baghdad, and one seeks blessings with it. *Al-Hafiz* Ibrahim al-Harbi (d. 285H) -- Imam Ahmad's companion -- used to say: Ma`ruf's grave is proven medicine" (2:214) **Ibn al-Jawzi adds: "We ourselves go to Ibrahim al-Harbi's grave and seek blessings with it" (2:410)**

The Ustadh, the learned Imam, Abul Qasin Qushayri says, regarding Ma`ruh al Karkhi in his "*risala*":

He was a great master whose prayers were answered [by God] and whose grave was [a source] of healing. The inhabitants of Baghdad say that the grave of Ma`ruf is a proven panacea.

{*Al-hafiz* al-Dhahabi also relates Ibrahim al-Harbi's saying about Ma`ruf al-Karkhi: "Ma`ruf's grave is proven medicine." *Siyar a'lam al-nubala'* (9:343)

Abu al-Hasan al-Daraqutni said: "**We used to seek blessings from Abu al-Fath al-Qawasi's grave**" (2:471).

Abu al-Qasim al-Wa`iz: "His grave can be seen in Ahmad Ibn Hanbal's cemetery and it is sought for blessings." Related in the notice on `Abd al-Samad Ibn `Umar Ibn Muhammad Ibn Ishaq (2:482).

Imam dhahabi also related in his *Siyar alam an nuballa* under the tarjamah of the muhaddith lady, Sayyida nafeesa says that the dua near her grave is answered as dua near the graves of the prophets and the pious is answered.



Imam Ibn Hajar Asqalani under the tarjamah of “yahya bin yahya bin bukayr at tamimi” in his “tahdheeb al tahdheeb” mentions this in the ending:

يحيى بن يحيى مائة الف انسان وقال الحماكم سمعت ابا علي النيسابوري يقول  
كنت في غم شديد فرأيت النبي صلى الله عليه وآله وسلم في المنام كأنه  
يقول لي صر الى قبر يحيى بن يحيى واستغفر و سل تقض حاجتك فاصبحت  
ففعلت ذلك فقضيت حاجتي •

“and Al Hakim Nisaburi (the Imam who wrote al mustadrak) related from Hafidh Abu Ali Nisaburi (the Shaykh of Al Hakim) that he was in a great difficulty and he saw the prophet sallallahu alyhi wa sallam in his dream who told him to go to the grave of Yahya bin Yahya and ask forgiveness from ALLAH there, and ask ALLAH of the need he had, thus when he got up, he did as directed and his need was fulfilled.”

I say: no one would take the dream of the Hafidh as a proof from the learned ones as dreams cant make a share`ah ruling. The only proof here is and that holds a lot of weight is the reliance of the Imam on such an act, because it is a known fact that if one sees a dream or has a kashf (spiritual unraveling) that is against the share`ah (even if it supposedly is from the prophet sallallahu alyhi wa sallam), the person who saw all that cannot and should not act on the kashf or dream. But Imam Abu Ali Nisaburi acted on it and even found it fulfilling, and Imam Hakim related it and Asqalani reproduced it although it was not found in the “tadhib al kamal” of al mizzi of which “tadhdeeb al tahdheeb” is a summary! Asqalani brough this in the praise of the thiqah and trustworthy narrator and Imam “Yahya bin yahya bukayr” so much so that dua at his grave is answered just like we have reproduced earlier about how other scholars narrated similar things about other Imams and scholars.

Infact a scholars also said that it is allowed to make a masjid near the grave of a pious slave of ALLAH by the intention of receiving blessings from the nearness to the grave of the pious person.

Salafis are often seen quoting the hadith of the prophet alyhi salatu was salam wherein he cursed the jews and the Christians who made the graves of their prophets and pious slaves of ALLAH as “masaajid” or places of worship. Not understanding the hadith as the scholars understood it makes them believe that this hadith lends support to their idea of “haraamising” and “shirkising” the building of masajid near the graves of the pious slaves of ALLAH and even to pray in there!

Imam Ibn Hajar Asqalani, under the commentary of this hadith in his “Fath al Bari Sharh Sahih al Bukhari” says:

وفي الحديث دليل على تحريم التصوير، وحمل بعضهم الوعيد على من كان في ذلك الزمان لقرب العهد بعبادة الأوثان، وأما الآن فلا. وقد أطنب ابن دقيق العيد في رد ذلك كما سيأتي في كتاب اللباس. وقال اليعاقبة: لما كانت اليهود والنصارى يسجدون لقبور الأنبياء تعظيماً لشأنهم ويجعلونها قبلة يتوجهون في الصلاة نحوها واتخذوها أوثاناً لعنهم ومنع المسلمين عن مثل ذلك، فاما من اتخذ مسجداً في جوار صالح وقصد التبرك بالقرب منه لا التعظيم له ولا التوجه نحوه فلا يدخل في ذلك الوعيد وفي الحديث جواز

(Asqalani talks about the hadith of A`isha radiallhu anha wherein one of the wives related that she had seen a church named "marya" wherein she had seen pictures of Isa alyhi salam..., and he says that this hadith proves that it is not allowed to draw pictures), and al Baydawi said: the jews and the Christians began to prostrate towards the graves of their prophets to show their respect towards them, and they made these graves their qibla (direction of prayer) and started paying attention towards them in their prayers and things like that, and they made them idols and things that were worshipped, and thus the prophet sallallahu alyhi wa sallam cursed them and told us not to do such things, and as for the one who makes a masjid near the grave of a person who was pious and his intention is to seek blessings because of nearness to it, not out of respect of the grave and not to turn towards the grave during ones prayers, then this act doesn't enter in the prohibition of this hadith"!)

This is what al Asqalani mentions and he doesn't oppose the view and thus shows his compliance with it! Even Imam Qutullani in his "irshad as saari" has mentioned and quoted the same thing!

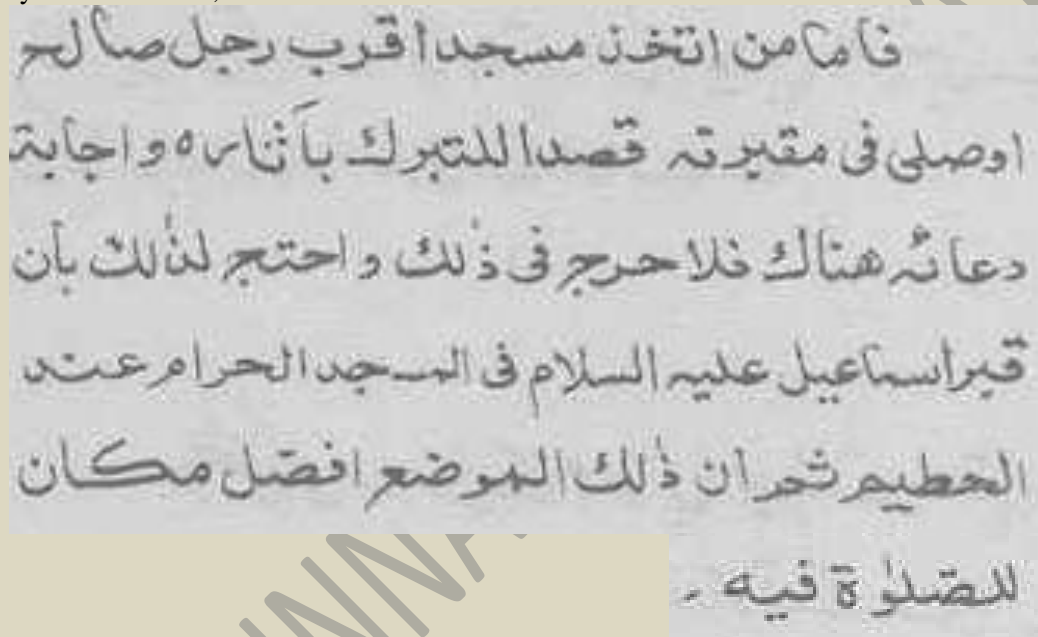
Imam Tayyibi, whose name a student of hadith who studies books on commentary of hadith books reads now and then, is quoted by Imam Ali Qari regarding this matter as :

أما من اتخذ مسجداً في جوار الصالح أو  
صلّى في مقبرة وقصد الاستظهار بروحه أو وصول  
أثر ما من أثر عبادته إليه لا للتعظيم له أو  
التوجه نحوه فلا حرج عليه إلا ترى أن مرقه  
اسماعيل عليه السلام في المسجد الحرام  
عند الحطيم ثم إن ذلك المسجد أفتل  
مكان يتحرى المصلي لصلواته والنهي عن  
الصلوة في المقابر مختص بالقبور المشيئة  
لما فيه من النجاسة كذا ذكره الطيبي  
وذكر غيره أن صورة قبر اسماعيل عليه السلام  
في الحجر تحت الميزاب وإن في الحطيم  
بين الحجر الأسود وبين قبر سبعين نبياً

(Tayyibi said): “Whoever builds a place of worship near the grave of a pious one and prays in it, so as to derive blessings and help from the person in the grave and his intention is not to pray towards his grave nor to show respect to his grave, nor to pay attention (or direct ones attention) towards the grave, then there is no problem with such a thing. Don’t you see that in the “hateem al ka’bah” there is the grave of sayyidina isma’il alyhi salam and it is the most beloved place to worship and to pray to ALLAH around the Ka’abah”.... (then Ali Qari states that there are ulema other than tayyibi who mentioned that there are the graves of 70 prophets there, etc.)

It is not our topic here to go into the details of the placement of the grave of sayyidina isma’il alyhi salam as the words of tayyibi are required only and not more than that.

Imam Muhammad bin Khalafah dwishtani Maliki (radiallhu anh) whose “ikmal ul ikmal ul mu’alim sharh sahih muslim” is regarded as a very important commentary on sahih muslim by a maliki Imam, in this book of his states:



“Whosoever makes a masjid near a pious person (near his grave) or prays in his maqbarah (near his grave towards the qibla), intending by this only to take blessings from his “athaar” (traces, mark, etc.), so that his dua (and prayer) are accepted, then there is no harm in such a persons doing this and the support for this is that the grave of Isma’il is in the Masjid al Haram near the “hateem”, and furthermore that place is the best place for prayer in!”

The matter as to where the grave of isma’il alyhi salam is, is a secondary issue and it is not our subject to discuss that, and Al Asqalanis words are enough to show that the hadith that is quoted against such an act which wasn’t opposed by such scholars, is actually not prohibited by the hadith at hand, so where does the matter stand? Even the story of as’haab al kahf according to many scholars shows that it is allowed to build a masjid near the grave of pious people to derive blessings from the place! Allama Shawkani has explained that supplications are answered at the graves of the prophets and the awliya because these places are those ones where the mercy and blessings of ALLAH descend, and it is not for ALLAH that if he makes blessings to descend on a place, he wont make them descend on the person who resides in that place (meaning it is not his quality, because he is the utmost merciful and loving). (see Allama Shawkanis “dur an nadeed” and also Allama siddiq Hasan Khan Bhopalis “nazl ul abrar”. Note that Siddiq hasan completely agreed that supplications are accepted near the graves of the anbiya and the awliya but he said in his “nazl ul abrar” that making dua there is not allowed according to him because firstly it is not proved from the Qur’an and Sunnah and secondly because people these days perform shirk at such sites. I humbly request that if it was not something that was allowed from outside the sunnah that has been transmitted to us, then

why is such an overwhelmingly large group of well known scholars from the past allowing it? Allama Siddiq Hasan bhopali, as is the trait of the Ghair Muqallideen of India understands every new thing in the actual sense as “bid’ah”. This is not the time to discuss the intricacies of this term. Allama Shawkani, in his “durr an nadeed” has condemned the wrongdoings that are happening and happened even then in his time, at the graves of the pious servants of ALLAH but he, to my knowledge didn’t prohibit making dua near the grave of a pious servant of ALLAH completely. I even say that, Allama Siddiq hassans deriving the ruling of such an act to be haraam from the fact that people perform things at such graves which shouldnot be performed, is faulty. This is because such things as circumambulation of the graves of the pious and prostration before them and even the prophets grave itself (sallallahu alyhi wa sallam) were present event in the time of Imam An Nawawi and al Dhahabhi as well, ut when an Nawawi explained the “manasik” of visiting the grave of the prophet sallallahu alyhi wa sallam and making tawassul through him there and requesting him for intercession, he only after such cautioned people against acts of ignorance like circumambulation of the grave of the prophet sallallahu alyhi wa sallam or placing ones back with it or ones belly with it, etc.. He only cautioned against acts that were wrong and were being done near the grave of the prophet sallallahu alyhi wa sallam, but didn’t stop from the main thing itself! Similarly ad dhahabhi as we have elsewhere explained in full detail in this book, stated and clarified that how prostrating before the grave of the prophet sallallahu alyhi wa sallam is not an act of shirq or kufr, but haraam. This shows that such things were even prevalent in his time, but while explaining this, he never stopped anyone from making dua there or making tawassul through him! Then how can Shaykh Siddiq Hassan Khan Bhopali think differently when even the common people of his group claim to be on the path of the pious scholars? Neither did the past scholars of ahlus sunnah wal jama’ah stop inventing new ways of saying salams to the prophet sallallahu alyhi wa sallam while visiting him, although such kinds of salam aren’t mentioned in any book of hadith or in any verse of Qur’an. Imam An Nawawi in his “idah fi manaasik al hajj” mentions the following salutation:

فَيَقُولُ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا نَذِيرَ، السَّلَامُ عَلَيْكَ يَا بَشِيرَ، السَّلَامُ عَلَيْكَ يَا طَهُرَ، السَّلَامُ عَلَيْكَ يَا طَاهِرَ، السَّلَامُ عَلَيْكَ يَا نَبِيَّ الرَّحْمَةِ، السَّلَامُ عَلَيْكَ يَا نَبِيَّ الْأُمَّةِ، السَّلَامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ، السَّلَامُ عَلَيْكَ يَا رَسُولَ رَبِّ الْعَالَمِينَ، السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ وَيَا خَاتَمَ النَّبِيِّينَ، السَّلَامُ عَلَيْكَ يَا خَيْرَ الْخَلَائِقِ أَجْمَعِينَ، السَّلَامُ عَلَيْكَ يَا قَائِدَ الْغُرِّ الْمُحَجَّلِينَ، السَّلَامُ عَلَيْكَ وَعَلَى آلِكَ وَأَهْلِ بَيْتِكَ وَأَزْوَاجِكَ وَذُرِّيَّتِكَ وَأَصْحَابِكَ أَجْمَعِينَ، السَّلَامُ عَلَيْكَ وَعَلَى سَائِرِ الْأَنْبِيَاءِ وَجَمِيعِ عِبَادِ اللَّهِ الصَّالِحِينَ، جَزَاكَ اللَّهُ يَا رَسُولَ اللَّهِ عَنَّا أَفْضَلَ مَا جَزَى نَبِيًّا وَرَسُولًا عَنْ أُمَّتِهِ، وَصَلَّى اللَّهُ عَلَيْكَ كُلَّمَا ذَكَرَكَ ذَاكِرٌ وَغَفَلَ عَنْ ذِكْرِكَ غَافِلٌ، أَفْضَلَ وَأَكْمَلَ وَأَطْيَبَ مَا صَلَّى عَلَى أَحَدٍ مِنَ الْخَلْقِ أَجْمَعِينَ.

In al Majmu`, he mentions the following salutation:

فيقول : السلام عليك يا رسول الله السلام عليك يا نبي الله ، السلام عليك يا خيرة الله ، السلام عليك يا حبيب الله السلام عليك يا سيد المرسلين وخاتم النبيين • السلام عليك يا خير الخلائق أجمعين • السلام عليك وعلى آلك وأهل بيتك وأزواجك وأصحابك أجمعين ، السلام عليك وعلى سائر النبيين وجميع عباد الله الصالحين ، جزاك الله يا رسول الله عنا أفضل ما جرى نبيا ورسولا عن أمته ، وصلى عليك كلما ذكرك ذاكر وغفل عن ذكرك غافل ، أفضل وأكمل ما صلى على أحد من الخلق أجمعين ، أشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أنك عبده ورسوله ، وخيرته من خلقه وأشهد أنك بلغت الرسالة وأديت الأمانة ونصحت الأمة وجاهدت في الله حق جهاده ، اللهم آتِه الوسيلة والفضيلة ، وابعثه مقاما محمودا الذي

I may only ask, where in the holy sunnah of the messenger of ALLAH sallallahu alyhi wa sallam is it mentioned, or which companion of the prophet sallallahu alyhi wa sallam went to his grave and said his salams like this, in such wordings? If someone says that Imam Nawawi only has mentioned the virtues of the messenger of ALLAH sallallahu alyhi wa sallam and these are proved from the sunnah, then I could similarly reply, that the scholars of Ahlus Sunnah allow praying near the places of barakah, (here, meaning the graves of the prophets and the awliya`), because it is proven from the sunnah that there is no harm in praying at places of barakah or to make places of barakah as a place to worship ALLAH and make dua to ALLAH! If someone opposes that and claims that I am only claiming this without any proof, then the answer to this is the hadith of al bukhari and muslim in which a companion, after he got blind in the eyes, requested the prophet sallallahu alyhi wa sallam to visit his house and pray on a *musalli* so that he would make it a "masjid", as one of the versions has it and all the scholars who commented on the hadith derived from it the virtue of deriving blessings from the remains of the pious and praying near them for blessings (see Imam Nawawis Sharh Sahih Muslim, Asqalanis Fath al Bari, Imam Aynis Umdat al Qari, Imam Qustullanis Irshad as saari etc.). this act of making dua near the grave of a pious person is thus an analogy to the sunnah mentioned above, just like Imam Nawawi has made this supplication as an analogy to simple salams! This reasoning is valid and I believe that only a prejudiced person would say no to that .May ALLAH forgive me if I am wrong and guide the readers if I am right!.)

al-Hafiz I may Abu al -Qasim Ibn `Asakir says in *Musnad Abi `Uwana* (1:430): "Abu `Abd ALLAH Muhammad Ibn Muhammad Ibn `Umar al-Saffar said to me that the grave of Abu `Uwana in Isfarayin [near NaysAbur] is a place of visitation for the whole world (*mazar al-`alam*) and a place for obtaining blessing for the entire creation (*mutabararak al-khalq*)."

al-Hafiz Diya' al-Din al-Maqdisi al-Hanbali said in his book *al-Hikayat al-manthura* (Zahiriyya ms. 98, an autograph) that he heard the *hafiz* `Abd al-Ghani al-Maqdisi al-Hanbali say that something like an abcess appeared on his upper arm for which there was found no medicine. He came to Ahmad Ibn Hanbal's grave and applied his arm against it, after which he found himself healed. Imam Kawthari said that he read this account in Diya' al-Din's own handwriting. See *Maqalat al-Kawthari* (Riyadh and Beirut: Dar al-ahnaf, 1414/1993) p. 407, 412.



[and touching the grave and obtaining blessing from it that way is the position of the Hanbalies and the reported position of Imam Ahmad bin Hanbal as will be cited later in this book inshALLAH]

I have personally encountered many such people who don't care about the *athar* of the prophets and the *sahaba* and the *saliheen* and seeking *barakah* from such things is very alien to them. There were many, who simply negated any such thing as "barakah" in the relics of the pious ones, and there were others who didn't understand the concept of *athar* at all in the first place. I would like to submit here some words regarding the blessings even in the names of the prophets and the pious people very briefly. It must be noted that there is a lot to write regarding this subject, but because to avoid elongation of the speech, I would rather keep it brief and present only some statements.

Imam Ibn Salah, the great shafi'i muhaddith whose book on hadith speciality and hadith sciences "ma'rifat uloom ul hadith" also named as "uloom ul hadith" and also "muqaddamah ibn salah", in the same book (p.245, 246) mentions:

ومن أقرب الوجوه في إصلاح النية فيه ما روينا عن أبي عمرو  
إسماعيل بن نجيد أنه سأل أبا جعفر أحمد<sup>(٢)</sup> بن حمدان وكانا عبيدين  
صالحين ، فقال له : « بأي نية أكتب الحديث ؟ » فقال : « أستم  
تروؤن أن عند ذكر الصالحين تنزل الرحمة ؟ » قال : « نعم » .  
قال : « فرسول الله ﷺ رأس الصالحين » .

(Imam Ibn Salah has been explaining about the etiquettes of the student of hadith in learning the science of hadith and he says in the end): "and from the best reasons and methods of making ones intention pure while studying the science of hadith is what has been related from abu umruw ibn nujayd that he asked abu ja'far ahmed ibn hamdan and both of them were pious slaves of ALLAH, and he (ibn nujayd) asked him (ibn hamdan): "with what intention should I write hadith?" so he answered: "haven't you seen that at the mention of the pious servants of ALLAH, the mercy of ALLAH descends?", so he (ibn nujayd) said: "yes!", so Imam Ibn Hamdan said: "and Rasool ullah sallallahu alyhi wa sallam is the best of the *saliheen*(or the leader of the pious ones!)!"

Imam Ibn Nujayd and Imam Ibn Hamdan are from the pious predecessors and Imam Ibn Salah praised them for their piety, and also praised their statement, thus showing his own belief in it. This statement by these great men of ALLAH clearly shows that it was their common and known belief that the mention of the pious people (talking about them, talking about what they said, and just merely taking their name) brought the mercy of ALLAH on them (the people who were mentioning the pious people). I say: with mercy of ALLAH, HIS blessings too descend as these are closely related and with mercy, even does the peace of ALLAH descend because they are closely related!

Imam Ali al Qari also says the same in his "sharh shifa li Qadhi Iyadh" while explaining one of the commentaries of the verse of the Qur'an "verily in the mention (Dhikr) of ALLAH do hearts find rest. He explains (vol.1 p.60):

هاروت وماروت وكاد يتلف أخرج له الستة (في قوله تعالى: ﴿أَلَا يَنْصُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ﴾ [الرعد: ٢٨] قَالَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ) أي بما يذكر ويروى عنه وعن أصحابه لما يفيد من الدلالات اليقينية والإفادات العلمية في الأمور الشرعية مما تطمئن به القلوب وتسكن به النفوس أو بمجرد ذكره وذكر أصحابه فإن عند ذكر الصالحين تنزل الرحمة وعند نزول الرحمة يحصل للقلوب الاطمئنان والسكينة .

“...verily by the dhikr of ALLAH do hearts find rest, and he said that (meaning) “by Muhammad sallallahu alyhi wa sallam and his companions (do hearts find rest)”, meaning by their mention, because what has been narrated from him (the prophet sallallahu alyhi wa sallam) and from his companions (may ALLAH be pleased with all of them), in it is a lot of benefit for us because all of it is a proof for us and has many knowledge giving benefits for us in the matters of legal jurisprudence because of which ones heart finds rest and peace is found by the self, or (It could mean) simply the mentioning of the (Prophet sallallahu alyhi wa sallam and the) companions because verily at the mention of the pious the mercy of ALLAH descends and at the descent of mercy of ALLAH, the hearts receive peace and harmony”.

This is enough to illustrate that the scholars believe that at the mention of the pious, mercy of ALLAH descends, and mercy of ALLAH brings peace and harmony and even blessings from ALLAH are connected to HIS mercy. When such are the benefits and blessings hidden in just mentioning the pious (And note that mentioning them also involves mentioning about their athar, their relics!), then what would inturn be the benefits and blessings of ALLAH in their relics themselves and they themselves? Also note that the graves of the prophets and the pious slaves of ALLAH are their greatest relics. As we have been saying: “these are just things to ponder upon!”.

### **Do those who have left this life know about the affairs of the living?**

Ibn Qayyim in *Kitab al-ruh* narrates with his chain from Ibn al-Mubarak on the authority of Abu Ayyub al-Ansari that the latter said: "The works of the living are clear to the dead. Whenever they see a good deed they rejoice and are pleased; but if they see evil they say (supplicate): O ALLAH, return its equivalent in good."

Ibn Qayyim in the same book, and Ibn Abi al-Dunya in *Kitab al-qubur* narrated that `Abbad Ibn `Abbad called upon Ibrahim Ibn Salih while he was ruler of Palestine and said: "Exhort me." He said: "With what should I exhort you? May ALLAH set you right! I have heard that the works of the living are clear as day to their dead relatives. So consider what is laid open to the Messenger of ALLAH of your work." Ibrahim wept until his beard was wet.(note: Allama Ibnul qayyim jawzi was Allama Ibn tayimiyyah(alyhi rahmah)s student and he had the same beliefs as those of Allama Ibnul tayimiyyah as claimed by “Salafies”. But the Salafies are the people who have been claiming that the dead cannot hear and “are cut of from the world”. Allama Ibn Qayyim al Jawziyyah in his book “kitaab ar ruh” has negated this point completely and has separate chapters in this book CITING PROOFS FOR THE DEAD HEARING THE LIVING.

At one point citing the proofs for their hearing he says [and I cite this particularly as it also will show the Salafiyya creed that *talqin bil mayyit* is also considered to be good by Allama Ibn Qayyim al Jawziyyah]:

Another proof of this [the dead hearing the living] is also the practice of people (‘amal al-nās) formerly and to the present time of instructing the dead in his grave (talqin al mayyit fi qabrihi). If the dead did not hear that and did not benefit by it there would be no advantage in it and it would be done in vain. Imam Ahmad was asked about it and he considered it good (istahsanahu) and adduced for it a proof from usage (ihtajja ‘alayhi bi al-‘amal).

{*Kitab al-ruh* (Madani ed. p. 20-21)}

Then he relates ahaadith on the subject thus grading them thereby. What I want to draw attention towards here is that even the aqeedah of Allama Ibn Qayyim al Jawziyyah is that the dead can hear and that is completely contrary to what the pseudo and counterfeit “Salafies” say.- Ruhan.wALLAHu taalaa aalam.)

However Ibn Taymiyah narrates in his *Fatawa* (vol.24 p.331) that Nabi Muhammad صلى الله عليه وآله وسلم said that **"When one passes by the grave of his mu'min brother who he had known in the dunya, and stands at the qabr and says, 'Assalamu `alaykum', the person in the qabr will know him and also return his greeting" (yarifuhu wa yarudda alayhi as salaam)".**

This shows that the dead have awareness and **are able to invoke Du`a for the living**, as the Islamic greeting is a Du`a.

Furthermore **Ibn Taymiyah was asked** in his *Majmu at al-Fatawa* (vol.24 p.362) **whether the dead could perceive the living acquaintances** that visit them. He replied that: **There is no doubt that they can.** (Note carefully the question that was asked and his answer to that)

And he quoted the following Sahih Hadith in substantiation of that:

Evidence to this effect comes from the **two Sahih books of Bukhari and Muslim** where Nabi Muhammad صلى الله عليه وآله وسلم said that when the people have buried a dead person and leave for home the **dead person can HEAR the steps of those who leave** (*yasma`u qar'a ni `alihim*). (This even refers to the *kuffar*).

### **The Dead are Aware of the Presence of the Living**

**In Surah al-A'araf**, we are told by ALLAH that **after** the evil people of Thamud were destroyed, Nabi Salih alyhi salaam addressed them and said *"my people! I did indeed convey to you the Message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!"* (7:79). Nabi Shu`ayb alyhi salaam also addressed his destroyed nation and said similar words (7:93).

The fact that Nabi Salih alyhi salaam and Nabi Shuayb alyhi salaam addressed their destroyed nations proves that **according to these Nabi's, even the dead kuffar can hear**. If the *kuffar* can hear in their graves (the destroyed people didn't even have graves) **why can't Believers** hear from their graves? And they would not have done something that was "useless" and "frivolous".

In a **Sahih Hadith** regarding the Battle of Badr, it is narrated that the Muslims threw Abu Jahal and other *kuffar* who were slain into a well. Nabi Muhammad صلى الله عليه وآله وسلم went to their *Qubur* and asked them whether they had found the promise of ALLAH (subhanahu WA taala) to be true (that the *kuffar* would be punished.)

Sayyidana Umar radiALLAHu anh inquired of Nabi Muhammad صلى الله عليه وآله وسلم **whether the dead could hear him**. Nabi Muhammad صلى الله عليه وآله وسلم explained that he (Umar) could not hear any better than them, but they did not have the ability to respond (Bukhari and Muslim). **This is the life of the dead of the kuffar.**

Some people say that the principle of "aam" and "khaas" is applied here. They say that the sahih narration of aisha that the dead can't hear is ENOUGH proof for it and this hadith is a khaas hadith

We would like to clarify this point here. Imam Qustulaani (the student of Imam Ibn Hajar Asqalani an Imam Sakhawi) in *al irshaad as saari lil sharah sahih al bukhaari* under this hadith writes that **KIRMANI AND AINI HAVE SAID THAT THE HADITH OF IBNUL UMAR OPPOSES THAT OF AAISHAH AND THAT ASQALAANI AND KIRMAANI AND OTHER ULEMA INCLUDING THE JUMHOOR HAVE TAKEN THE QAWL OF IBNUL UMAR TO BE RIGHT THAT THE DEAD DO HEAR AND SUHAILI SAID THAT AAISHAH WAS NOT PRESENT WHEN THE PROPHET صلى الله عليه وآله وسلم DID THIS PARTICULAR THING ...and then he mentions more**

Ulema who have explained the aayat that “you cant make the dead hear” with respect and accordance to this hadith of Ibn Umar.

This explanation by Imam Qastalani leads us to an important conclusion:

1) The jumhoor because of their considering this hadith OPPOSED to that of aaishaah radiALLAHu anh DON'T CONSIDER THIS HADITH UNDER THE PRINCIPLE OF KHAAS ;RATHER THEY CONSIDER IT AAM.

2) There is another very important usool or principle that the serious students of usool know and that is “*al ithbaatu muqaddamun alan nafi*” “Affirmation takes precedence over denial”; and another one that states, *man ‘alima hujjatun ‘alâ man lam ya‘lam*, meaning: “The one who knows is a conclusive proof against the one who does not know.” And Imam Suhailis statement mentioned by Imam Qastalani in his book “*al irshaad as saari*” under the hadith of Ibnul umar. As aaiShah radiallhu anh wasn't present and has said no to the point and as the jumhoor accept that the saying of Ibnul umar is opposed to aaiShah radiALLAHu anh then the preference is given to the statement of Ibnul uma that is “ithbaat” or affirmation and the thing also shows the relation of the topic to the Prophet alyhi salaam. Whereas the saying of sayyidah aaishaah is not by the Prophet صلى الله عليه وآله وسلم and is based on her own ijtihaad and inference from the quraanic verse and that is not necessarily given by the Prophet صلى الله عليه وآله وسلم to her as there is no proof for that. And the fact is that Ibnul umar relates the happening directly and witnessed it and the Prophet صلى الله عليه وآله وسلم words at no place show that this is a khaas thing only with the Prophet alyhi wasallam. And the usage of the three principles has elucidated the point very clearly and the aqeedah of Allama Ibn tayimiyyah (alyhi rahmah) and Allama Ibnul qayyim al jawzi too is in the same thing, so I think the discussion will be enough for this fact.-Ruhan. WALLAHu taala aalam.

Here is the research of Imam Asqalaani about this matter in Fath al Baari:

Narrated `Ubayd Ibn Isma`il, that Abu Usama narrates from Hisham from his father that he said: It was mentioned in the presence of `A`iShah that Ibn `Umar elevates a report to (rafa'a) Rasulullah that the dead are tormented when that person's relatives wail over them. She said: [tormented because of] of fright (wahil). Verily Rasulullah said that the dead man is punished for his mistakes and sins; and his relatives weep upon him now. And then she said: this is similar to what he [Ibn `Umar] has said [elsewhere – discussing funerals (al-jana'iz)]: Verily, Rasulullah stood upon the pit (qalib) where the polytheists killed in Badr were put and he did not say [as Ibn `Umar reports] ‘now they hear what I say’; rather he said ‘verily now they know [they realize] what I used to tell them is the truth.’ and then she recited the verses: ‘verily you cannot make the dead to hear’ (Surat al-Naml 27:80; Surat al-Rum 52) ‘and you cannot make them hear, those in their graves’ (Surat al-Fatir, v.22) He (`Urwa) said, ‘that is, when they are sent to hellfire.’ [dhukira]: it has been mentioned in Isma`ili's narration, he says: ‘it reached `A`iShah but I don't know who the muballigh (reporter) is.’ However, he [Isma`ili] has another report from which it is inferred that it is `Urwa who has reported this. [wahil]: fright, terror. It has also been reported as wahal but that which is well-known is wahil (fright); it is wrong both in meaning and also incorrect in tense. If it is read wahal it means: [he is] terrified, forgetful, cowardly and apprehensive. Farabi, Azhari, Ibn al-Qatta'a, Ibn Faris, Qabisi and others have said: ‘I was apprehensive about it’ with the fatha; ahil with kasra and wahlan with sukun. That is, ‘when your doubt inclines towards that.’ Qali and Jawhari said: ‘and you mean [something] other than that and Ibn al-Qatta'a has added more.’ [He said: ‘that is, when they are sent to hell’]: The reporter here is `Urwa. He is trying to explain what `A`isha meant and indicates that the negation in the Qur'anic verse: ‘you cannot make the dead hear’ is relegated and restricted (muqayyad) to the period after they [the polytheists] are put in hellfire. And here there is no conflict in the denial of `A`isha and the affirmation of Ibn `Umar [that the dead hear] as this has been clarified and explained in the chapter on funerals (al-jana'iz). However, the narration after this one proves that `A`isha denied [such hearing of the dead] in absolute terms, since she insisted that the Hadith was in the words ‘verily, they shall know’ and that Ibn `Umar was mistaken (wahma) when he said ‘they shall hear.’ Bayhaqi said:



‘Knowledge does not negate hearing.’ The verse is then explained that ‘they cannot be made to hear when they are dead but then ALLAH gave them life and then they heard’ according to Qatada. [Also] `Umar and his son are not the only ones who have reported this event [of those killed in Badr being addressed]; even Abu Talha agrees with them as we have described earlier. Tabarani has a rigorously authenticated report (sahih) narrated from Ibn Mas`ud similar to this one. There is a similar report narrated from `Abdullah Ibn Sidan and in that report it has these words: “‘they [companions] said, Oh Rasulullah! Do they [the dead] hear?’ He replied, ‘they hear as you hear, but they cannot reply.’” And in the Hadith of Ibn Mas`ud it states, “‘However, on today they can not respond!’” In [the book] al-maghazi [campaigns] by Ibn Ishaq there is an exceptional narration (gharib) reported by Yunus Ibn Bukayr through a valid chain (jayyid) from `A`isha that is similar to the narration by Abu Talha and [additionally,] it contains: “‘You do not hear what I say anymore than they [the dead] do.” And [Imam] Ahmad has [also] reported this with a well authenticated chain (hasan) and if this is retained, then it is as if she retracted from her former position of denial as proven from these companions [in these reports] because she had not witnessed that event [of Badr, whereas `Umar did]. Isma`ili says: there is no doubt that `A`isha had the perspicacity, intelligence, a vast collection of narrations and a deep insight in the sciences which is unrivalled; but still, even she cannot refute a report of a reliable narrator [in this case Ibn `Umar and Abu Talha] except with a similar narration that can prove, either the abrogation, exclusivity or the impossibility of the contradicting report. Therefore it is impossible to reconcile [contradictory] reports of her denial and her affirmation except as above [that she retracted from her former position].

Also the verse ‘verily, you cannot make the dead to hear’ does not contradict his saying, ‘verily, now they hear.’ because ‘to make someone hear’ is to deliver the sound in the ear of the hearer. And it is ALLAH Ta`ala who makes them to hear by making the voice of His Prophet to reach their ears. And regarding what she [ `A`isha] said in her report, ‘verily they know,’ she would not have negated the other report if she had heard of this one.” Suhayli said that it is evident from the query of his companions, that the basis of the very report is an unusual occurrence and a miracle of Rasulullah , when they asked him: ‘do you address a people who are dead and rotten?’ and he replied to them [as is mentioned in the Hadith above]. So, if they can ‘know’ in that state, certainly they can hear? This is possible by their external ears, according to most commentators, or by the ears of their heart. Those who say that ‘the question is directed towards the soul and the body’ use this Hadith as their proof. And those who refute them say: ‘the question is addressed only to the soul; because hearing can be either by external ears or by the ears of the heart, and there does not remain any scope for further argument. I say [Ibn Hajar]: if this was a miracle of Rasulullah , it is not correct to use this as a proof for [the generic] matter of questioning [in the grave.] The Qur’anic exegetes have differed on who is described by the word ‘dead’ in the verse: ‘verily you cannot make the dead to hear.’ Similarly, there is a difference on who is described by ‘those in the graves.’ `A`isha inferred by the obvious meaning and took it as the principle to explain the saying of [Rasulullah ] ‘you do not hear anymore what I say, than they do.’ that is what most scholars say [about `A`isha's denial]. It is also said that ‘the dead’ and ‘those in graves’ is a metaphor (majaz) that describes the disbelievers. That is, even though they are alive, they resemble the dead. If that is the case, then this verse cannot be used as evidence for what `A`isha negated. ALLAH Ta`ala knows best.

### Imam Suyuti on the Life of the Dead

**The Great Hadith, Tafsir and Fiqh scholar Imam al-Suyuti was asked the following questions:**

Do the Dead **recognize** their visitors and **know their states** in life?

Do the Dead **hear** what the living say?

Do the souls of the Dead **meet and see** each other?



**He replied to all Questions: "YES", and produced many aHadith in support.**

**About the Ayah which some people quote about the Dead not hearing**, the learned Suyuti says that it is an allegorical statement (*an-Nafi Ja'a ala m'ana al-Majaz*). And the **actual meaning** of it is that "They cannot listen to Guidance (*Ma'naha Sama` Huda*) i.e. they are dead and they cannot be guided now".

Any scholar or layman can check *al-Hawi lil Fatawi* (vol.2 p.169-175) by Imam Jalaluddin al-Suyuti.

Imam Ahmad bin Hanbal narrates that before **Sayyidina Umar radiALLAHu anh was buried in her room, Sayyidah Aisha radiALLAHu anh would go their without Hijab**, as the Nabi صلى الله عليه وآله وسلم and Sayyidina Abu Bakr radiALLAHu anh, who were buried there were her Husband and Father. However, when Sayyidina Umar got buried there, she would only go in the room with *Hijab*. (Check *al-Mishkat: Bab ziyarat al-Qubur*).

This action clearly shows that **according to Sayyidah Aisha**, the dead can feel and see their visitors and are aware of those who come to them and how they come to them. .

Imam Suyuti in his book *Sharh al-sudur* (p. 263-266) has an entire chapter devoted to that topic entitled: "The Exhibition of the deeds of the living to the dead." In it he lists fifteen hadiths and sayings of the Companions to that effect:

1. Ahmad in his *Musnad*, al-Hakim al-Tirmidhi in *Nawadir al-usul*, and Ibn Mindah narrated from Anas that the Prophet said: "Your deeds are shown to your relatives and ancestors among the dead. If they consist in good they are happy with it, if otherwise, they say: O ALLAH! Don't let them die before you guide them as you have guided us."
2. al-Tayalisi in his *Musnad* narrated from Jabir Ibn `Abd ALLAH that the Prophet said: "Your deeds are shown to your relatives and ancestors in their graves. If they consist in good they are happy with it, if otherwise, they say: O ALLAH! Inspire them to act in obedience to you."
3. Ibn al-Mubarak and Ibn Abi al-Dunya in *Kitab al-qubur* narrated from Abu Ayyub: "Your deeds are shown to the dead, who rejoice if they see any good in them, and if they see evil in them they say: O ALLAH, give them another opportunity."
4. Ibn Abi Shayba in his *Musannaf*, al-Hakim al-Tirmidhi, and Ibn Abi al-Dunya narrated from Ibrahim Ibn Maysara that when Abu Ayyub campaigned to take Constantinople he passed by a storyteller who was saying: "What a servant does in the morning, before evening is shown to those in the hereafter who know him; and what he does at the end of the day is shown to them by the next morning." Abu Ayyub said: "Be careful what you say." He replied: "By ALLAH it is as I said." Abu Ayyub said: "O ALLAH, I seek refuge in you lest you reveal my shame to `Ubada Ibn al-Samit and Sa'd Ibn `Ubada concerning what I did after them."
5. al-Hakim, al-Tirmidhi cited in *Nawadir al-usul* the hadith of `Abd al-Ghafur Ibn `Abd al-`Aziz from his father, from his grandfather, whereby the Prophet said: "One's deeds are shown to ALLAH on Monday and Thursday, and they are shown to Prophets as well as fathers and mothers on Fridays, at which time they rejoice for the good deeds, and the latter increase the brightness and light of their faces. Therefore be wary of ALLAH and do not harm your dead."
6. al-Hakim al-Tirmidhi also cited -- as well as Ibn Abi al-Dunya in his Book of Dreams (*Kitab al-manamat*) and Bayhaqi in *Shu'ab al-iman* from al-Nu`man Ibn Bashir: I heard the Prophet say: "ALLAH, ALLAH! [Be wary of Him] concerning your brethren among the dwellers of graves, for your deeds are shown to them."

7. Ibn Abi al-Dunya and al-Asbahani in *al-Targhib* cited from Abu Hurayra that the Prophet said: "Do not shame your dead with your evil deeds for your deeds are shown to your relatives among the dwellers of the graves."

8. Ibn Abi al-Dunya, Ibn Mindah, and Ibn `Asakir narrated from Ahmad Ibn `Abd ALLAH Ibn Abi al-Hawari: My brother Muhammad Ibn `Abd ALLAH related to me: `Abbad al-Khawass walked in to see Ibrahim Ibn Salih al-Hashimi when the latter was governor of Palestine. Ibrahim said: "Admonish me." He replied: "It has reached me that the deeds of the living are shown to their relatives among the deceased. Therefore beware what is shown to ALLAH's Messenger from your deeds."

9. Ibn Abi al-Dunya cited from Abu al-Darda' that he used to say: "O ALLAH, I seek refuge in you lest my maternal uncle `Abd ALLAH Ibn Rawaha should loathe me when I meet him."

10. Ibn al-Mubarak and al-Asbahani cited from Abu al-Darda' that he said: "Your deeds are shown to the dead, whereupon they rejoice and they are saddened" and he would say: "O ALLAH, I seek refuge in you from committing a deed by which `Abd ALLAH Ibn Rawaha should be dishonored."

This `Abd ALLAH Ibn Rawaha al-Ansari was the great-grandson of the poet Imru' al-Qays and was himself a great poet among the Companions. He said of the Prophet:

*Law lam takun fihi ayatun mubina  
Lakana manzaruhu yunabbi'uka bi al-khabari*

"Even if there were not, concerning him, clear and evident  
Signs, yet the sight of him would have told you the news."

Ibn Hajar narrated it in *al-Isaba* (2:299) and said: "This is the most beautiful verse of poetry by which the Prophet was ever praised."

Ibn Sayyid al-Nas said of Ibn Rawaha in *Minah al-madh* (p. 166):

He was killed as a martyr on the day of Mu'ta in Jumada 8 before the conquest of Mecca. On that day he was one of the commanders. He was one of the poets who did good and who used to fend off harm from ALLAH's Messenger. It was concerning him and his two friends Hassan (Ibn Thabit) and Ka'b (Ibn Zuhayr) that was revealed the verse: "Except those who believe and do good deeds and remember ALLAH Abundantly." (The Poets 26:227).

Hisham Ibn `Urwa narrated from his father that the latter said: I never saw anyone more aggressive or faster in his poetry than `Abd ALLAH Ibn Rawaha. I heard ALLAH's Messenger say to him one day: "Recite some poetry appropriate to the moment, while I look at you." He rose up then and there and said:

*Inni tafarrastu fika al-khayra a`rifuhu  
WALLAHu ya`lamu anna ma khanani al-basaru  
Anta al-nabiyyu wa man yuhramu shafa`atahu  
Yawma al-hisabi laqad azra bihi al-qadaru  
Fa thabbat ALLAHu ma ataka min hasanin  
Tathbita musa wa nasran kalladhi nusiru*

I foresee for you immense good, of this I am certain.

ALLAH knows that my sight never betrayed me.

You are the Prophet, and whoever is deprived of your intercession

On the Day of Reckoning, his destiny is disgrace.

May ALLAH make firm all the good that He gave you,

With a firmness like Musa's and the same victory.

Upon hearing this, the Prophet said to him: "And you also, may ALLAH make you firm, O Ibn Rawaha." Hisham Ibn `Urwa continued: ALLAH indeed made him firm with the staunchest firmness. He died as a martyr, and Paradise was opened for him and he entered it. End of Ibn Sayyid al-Nas's words. Blessings and peace on the Prophet, his Family, and his Companions!

11. Ibn al-Mubarak also cited from `Uthman Ibn `Abd ALLAH Ibn Aws that Sa`id Ibn al-Jubayr said to him: "Give me permission to see my brother's daughter" -- `Uthman's wife and the daughter of `Amr Ibn Aws -- so he permitted him. He went and asked her: "How is your husband treating you?" She said: "He does his utmost with me." Then Sa`id said: "O `Uthman! Treat her well, for there is nothing that you do with her except its news reaches `Amr Ibn Aws." `Uthman said: "The news of the living reaches the dead?" He said: "Yes, there is no one with an intimate friend [among the deceased] except the news of his relatives reaches him. If it is good he rejoices and is cheered by it, and if it is bad he is saddened and distraught."

12. Ibn Abi al-Dunya cited the following report through Abu Bakr Ibn `Iyash, from a grave-digger who was with the Banu Asad and who said: I was among the graves one night when I heard someone in a grave say: "O Abu `Abd ALLAH!" and another answered: "What, O Jabir?" He said: "Tomorrow our mother will be coming to us." The other replied: "Of what use will that be for her? Let her not come, for my father became angry with her and swore that he would not pray over her." The next day a man came to me and said: "Dig a grave for me between these two," indicating the graves from where I had heard the voices coming. Whereupon I said: "This one's name is Jabir, and that one is `Abd ALLAH?" He said: "Yes!" So I told him what I had heard. Then the man said: "Yes, I had sworn that I would not pray over her, but I shall break my oath and pray over her."

13. Abu Nu`aym cited from Ibn Mas`ud that the latter said: "Keep relations with those your father kept relations with, for that is the way relations are kept on behalf of the dead in their graves."

14. Ibn Hibban cited from Ibn `Umar that the Prophet said: "Whoever likes to keep relations with his father in his grave, let him keep relations with his father's brothers after him."

15. Abu Dawud and Ibn Hibban cited from Abu Usayd al-Sa`idi that a man came to the Prophet and asked: "O Messenger of ALLAH! Does anything remain of my responsibility to keep piety to my two parents after their death?" He said: "Yes, four aspects of filial piety remain: praying for them, keeping the promises they made, honoring their friends, and keeping relations with those whom you know only because of them."

(End of quotation from Imam Suyutis book)

## INTERMEDIARIES TO ALLAH

There is no contradiction in asking ALLAH both with or without an intermediary, although in reality there are always several kinds of intermediary present, beginning with one's own state, obedience, belief, acts, sincerity, etc. Only those with deficient knowledge or imperfect belief imagine that the person who asks ALLAH through an intermediary has associated another to his worship of ALLAH. The Prophet explained this to the Companions once and for all when he said to Abu Bakr al-Siddiq: "Help is not sought with me (i.e. in reality), help is sought with ALLAH."<sup>37[37]</sup> He did not say to Abu Bakr: "Asking me is forbidden and constitutes association to ALLAH." What he said meant that the Prophet is not the source of help but only the most effective intermediary to obtain help from ALLAH.

The meaning of the hadith is elucidated by the Qur'anic verses: "You did not throw when you threw, but ALLAH threw" (8:17) and: "Those who swear allegiance unto thee swear allegiance only unto ALLAH" (48:10). Further, the Prophet said, "I did not bear you but ALLAH bore you."<sup>38[38]</sup> Thus the meaning of the hadith "Help is not sought with me" is:

(Even if I am the one ostensibly being asked  
For help,) I am not the one being asked for help,  
In reality ALLAH Himself is being asked.

The hadith "Help is not sought with me" must therefore be interpreted in the light of the fact that asking for help applies to whoever the help comes from including in respect to causation and acquisition (i.e. secondary causes); this is what the Arabic means and the Shari'a permits. This meaning is supported by the hadith in Bukhari (*Kitab al-tawhid*) touching on intercession on the Day of Resurrection, in which people sought help (the words are *istisgatha* and derived from it) from Adam, then Musa, then Muhammad, on him be ALLAH's blessings and peace, and the latter replies: "I can do it."

It is essential to understand that it is not, in reality, the Prophet who is the ultimate object of supplication, nor is he the one who grants it, but he is the best means of forwarding it to ALLAH and for its being granted by ALLAH. This is clear in the Prophet's prayer to ALLAH, in his words, "through Your Prophet and the Prophets before me" and "through those who ask" in the following two hadiths:

On the authority of Abu Sa'id al-Khudri, may ALLAH be pleased with him: He relates that the Messenger of ALLAH said: "The one who leaves his house for prayer and then says: O ALLAH, I ask you by the right of those who ask you (*bi haqq as saaleen*) and I beseech you by the right of those who walk this path unto you that my going forth bespeak not of levity, pride nor vainglory nor done for the sake of repute. I have gone forth in the warding off your anger and for the seeking of your pleasure. I ask you, therefore, to grant me refuge from Hellfire and to forgive me my sins, for no one forgives sins but yourself. ALLAH will accept for his sake and seventy thousand angels will seek his forgiveness."

It is related in *Musnad Ahmad* 3:21, Ibn Majah (*Masajid*), al-Mundhiri in *al-Targhib* 1:179, Ibn Khuzayma in his *Sahih*, Ibn al-Sani, and Abu Nu'aym. Ghazali mentions it in the *Ihya* and 'Iraqi said: "It is *hasan*." Nawawi mentions only Ibn al-Sunni's two chains in the *Adhkar* and says they are *da'if* (weak). However, Ibn Hajar al-Asqalani says it is *hasan* in *al-Amali al-masriyya* (#54) and also

in the *Takhrij* of Nawawi's book, explaining that the latter neglected Abu Sa'id al-Khudri's narration and omitted to mention Ibn Majah's. Imam Suyuti Radialluhuanh in his beneficial book "*tuhfat al abrar bi nukat alal adhkar*" that he wrote, making notes on some points of Imam Nawawis Al Adhkar under this specific hadith writes:

### (ما يقول إذا توجه إلى المسجد)

٢٥ - قوله: وعطية<sup>(٢)</sup> أيضاً ضعيف.

قال الحافظ: ضعف عطية إنما جاء من قبل التشيع والتدليس، وهو في نفسه صدوق، وقد أخرج له البخاري في الأدب المفرد، وأخرج له أبو داود عدة أحاديث ساكتاً عليها، وحسن له الترمذي عدة أحاديث؛ بعضها من أفراد، فلا يُظنّ أنه مثل الوازع<sup>(٣)</sup>؛ فإنه متروك باتفاق، وقال فيه ابن معين والنسائي: ليس بثقة. وقال الحاكم: روى أحاديث موضوعة. وقال ابن عدي: أحاديثه كلها غير محفوظة.

وحديث أبي سعيد<sup>(٤)</sup> المشار إليه حسن أخرجه أحمد وابن

ماجه وابن خزيمة في كتاب التوحيد، ورواه أبو نعيم في كتاب الصلاة، وقال في روايته عن عطية: حدثني أبو سعيد، فأمن بذلك تدليس عطية.

قال الحافظ: وعجبت للشيخ كيف اقتصر على سوق رواية بلال<sup>(١)</sup> دون أبي سعيد، وعلى عزو رواية أبي سعيد لابن السني، دون ابن ماجه وغيره.

"And his saying: Atiyya is da'eef:

Imam Ibn Hajar Asqalani said (most probably in his Amali): he weakened Atiyya because of what has come about his shi'i behavior and because of his tadlees, and he in himself is saddooq (truthful), and Bukhari has narrated from him in his "adab al mufrid" and Abu Dawud has narrated from him many Ahadith and he remained silent about them (meaning, they were good enough as a proof for him), and Imam Tirmidhi called many of his ahadith "hasan", and some of them were ones that were only narrated from him, so don't think he is like "wazi" who is matrook by agreement, and Ibn Ma'een said about him and Nasa'i said: he is not thiqah, and Hakim said: he used to narrate ahadith that are mawdu', and Ibn Adiiy said: All of his Ahadith are ghayr mahfoodh.

And the hadith of Abu Sa'eed Khudri is hasan, it was narrated by Ahmed in his Musnad, Ibn Maja, Ibn Khuzaymah in his "tawheed", Abu Nu'aym in his Kitab as Salat, and Atiyya al Awfi said in this hadith, while narrating it from Abu Sa'eed Khudri radiallahuanh "Haddathani Abu Sa'eed", and hence we were saved from his tadlees (by his using the word "haddathini") Hafidh Ibn Hajar Asqalani (further said): And I am surprised by Shaykh (Imam Nawawi) as to how he only relied on the narration



of Bilal and not Abu Sa'eed....." I (Ruhan) very humbly submit that Imam Suyuti didn't raise aspersions upon as to what Ibn Hajar Asqalani ruled regarding the hadith and thus inshALLAH he probably shared the same view as that of Asqalani.

I say: the words of Imam Asqalani as quoted by Imam Suyuti are very beneficial as they clearly show that:

- 1) This narration is hasan
- 2) Atiyya is not completely da'eef, rather he is good in his narration except some flaws
- 3) Imam Asqalanis points that we are safe from Atiyyas tadlees here as he used the words "haddathani" and such was also said by Hafidh Ghumari, and Albani criticized him a lot and others who said so, upto a very high extent, although they spoke the same language as that of Ibn Hajar Asqalani and thus they had grounds to speak so!
- 4) Imam Ibn Hajar Asqalanis words suggest that he probably doesn't believe the jarh of Imam Ahmed bin Hanbal on Atiyya to be strong. As for those who don't know about the matter in hand, I would like to explain as such:

Atiyya al Awfi was criticized by Imam Sufyan Thawri and Imam Ahmed and many followed tjem in that because a narrator who was called "kalbi", (who was a fabricator of ahadith and all the scholars of hadith are agreed upon, regarding him being "kazab" and "matrook" and he used to fabricate ahadith in the tafseer of Qur'an), said to Sufyan Thawri that Atiyya had given him the title of "Abu Sa'eed" and whenever he narrated from him, he used to say "qaala Abu Saeed" etc. trying to indicate that he had heard it from Abu Sa'eed Khudri, thus performing tadles ash shuyukh (the worst kind of tadlees). Imam Ahmed bin Hanbal relied on this story and he declared Atiyya to be da'eef because of this. Later, some scholars of hadith cast aspersions on it because the main reason for Atiyya al Awfis general tad'eef was the story from Imam Sufyan Thawri, and in turn what Kalbi had told him. The scholars have suggested that as Kalbi in himself is a liar, then how could we rely on his information regarding Atiyya and how, then could we judge Atiyya al Awfi based on what has been narrated basically from him?

Imam Ibn Rajab al Hanbali radiallu anh in his "Sharh ilal at Tirmidhi" thus says:

**= علل ابن رجب: قال عبدالله بن أحمد: سمعت أبي ذكر عطية العوفي، فقال: هو ضعيف الحديث، بلغني أن عطية يأتي الكلبي فيأخذ عنه التفسير، وكان يكنيه بأبي سعيد، فيقول: قال أبو سعيد، قال أبو سعيد.**

**قال عبدالله: وحدثنا أبي، حدثنا أبو أحمد الزبيري، سمعت الثوري، قال: سمعت الكلبي قال: كنانني عطية بأبي سعيد، ولكن الكلبي لا يعتمد على ما يرويه.**

**وإن صحت هذه الحكاية عن عطية فلأنما يقتضي التوقف فيما يحكيه عن أبي سعيد من التفسير خاصة.**

**فأما الأحاديث المرفوعة التي يرويها عن أبي سعيد، فلأنما يريد أبا سعيد الخدري، ويصرح في بعضها بنسبته.**

Abdullah ibn Ahmed said that he heard his father mentioned Atiyya al Awfi, then said: he is da'eef. It has reached me that Atiyya` used to go to Kalbi and would take Tafseer from him and he had nicknamed him "Abu Sa'eed" and thus he used to say "Abu Sa'eed said, Abu Sa'eed said" Abdullah (ibn Ahmed bin hanbal, then) said: My father narrated to me, Abu Ahmed Zubayri narrated to him, who narrated from Thawri who said: I heard Kalbi say: Atiyya has nicknamed me "Abu Sa'eed", **but Kalbi is not relied upon in what he says.** ( the words in bold are those of Imam Ibn Rajab Hanbali and are the deciding factor here)

And if the correctness of this story is accepted from Atiyya al Awfi, then it would mean that we remain silent (and thus call it da'eef) regarding what he narrates from Abu Sa'eed about Tafseer of Quran specially.

As for the Ahadith al Marfu'a that he narrated from Abu Sa'eed, then there he means "Abu Sa'eed Khudri" and at some places he has even made it clear by mentioning (Abu Sa'eeds) nisbah (that is: al Khudri).

I (Ruhan) say: the words of Imam Ibn Rajab Hanbali are the correct ruling in this chapter and almost the same ruling is that of Imam Ibn Hajar Asqalani.

Some people who pretend to be ones who have knowledge of hadith sciences claimed that the scholars of hadith who called Atiyya as Da'eef because of his tadlees ash Shuyukh didn't only rely on the story of Al Kalbi, rather they must have had some other proofs regarding this thing, and they must have looked into all the narrations of Atiyya al Awfi. I say: Saying this, the man who said it has negated knowledge of hadith sciences from himself! This is because of two reasons:

- 1) The knowledge of as to whether a person is performing tadlees ash shuyookh or not only comes from information from an Imam in Jarh wat Ta'deel and cannot be decided by a Muhaddith even after looking into all the narrations of a narrator of hadith! This is a known fact amongst the scholars
- 2) Secondly, there is not even a single statement in any book of Jarh wat Ta'deel where an Imam criticised Atiyyas narrations from Abu Sa'eed because of his tadlees except that he did it, relying on the story of Kalbi himself who cant be relied upon in anything, and nothing is taken from him.
- 3) Thirdly it is only out of ones "fantastical thoughts" that such an idea could come into the mind and it is nothing except "zann" and "zann" is not given place in hadith sciences where we only talk with proofs and Hujjah.
- 4) The person who is saying this, is a laa madhabbi, and he doesn't believe in taqleed of the four A'ema, but he is here, unknowingly exhibiting the most rigid taqleed by showing his prejudice and saying thinks simply out of idle benefits and desires to meet ones own ends! And ALLAH knows the best

This is the main matter regarding Atiyya al Awfi that will suffice for any knowing person and also for he who doesn't know! As for other doubts that are raised upon him who only try to create problems that are baseless for idle desires, then all such doubtst were brilliantly answered to Shaykh Mahmud Sa'eed Mamdouh in his "*Raf al Minarah*", and he proved sufficiently that this hadith is nothing but Hasan (just as Asqalani said) and ALLAH knows the best.

See Imam Kawthari's remarks on this hadith below.. All the doubts regarding him and his credibility and the material that has been presented to us by the scholars regardinh him has been analyzied, examined and well documented by Shaykh Mahmud Sa'eed Mamdooh in his "raf al minarah". There is actually no need to make a propaganda out of him because after researching well, we can easily conclude that his ahadith are "hasan" and not weak inshALLAH. Actually there are five hadith scholars of the past who indicated that either the hadith is hasan or sahih and amongst them is hafidh dimyati who in his book "al muttajar ar raajih" (page 471 and onwards) indicates that the hadith is hasan for him and Imam Mundhiri in his "targheeb at tarheeb" copies the ruling of his shaykh and teacher Imam Abul Hasan Maqdisi who also indicated that the hadith inshALLAH is hasan for him. Imam Buwseyri in his "sharh sunnan ibn majah" states that the hadith with the sanad(chain) of Ibn Majah is weak for him, but he mentions that Imam Ibn Khuzaymah mentioned the hadith (with a slightly different chain with difference in the beginning) in his sahih, and hence it must be sahih for

him (or in the hukm of hasan). It could be summarized that the hadith must be hasan as stated by the scholars, and not da'eef as can be grasped by having an overview of all the arguments against this hadith by various salafis and other parties, and the answers to them that are satisfying. As for us, it is enough that scholars of such great reputation as mentioned above have classified this hadith in good ranks, and even if it is not sahih, it can be used in fada'il al amaal, as a da'eef (weak) hadith is applicable there and there too we will be asking ALLAH by the "haqq" of someone! As there is no proof as such (not even a weak one) that could categorically negate such an act and classify or render it as haram, the reasoning of the opposition goes down the dust bin. There are separate works that have been written wholly and solely for the defense of the reliability of this hadith and its narrators, like Shaykh Mahmud Mamdooh has done. I would like to inshALLAH write a separate epistle that would contain the crux of his research and some of my own points for the amateur audience to understand and comprehend in full.

The Prophet also said on the authority of Anas Ibn Malik: "O ALLAH, grant forgiveness to my mother, Fatima Bint Asad, and make vast for her the place of her going in [i.e. her grave] by the right of thy Prophet (*bi haqqi nabiyyika*) and that of those Prophets who came before me (*wal anbiya al ladheena min qabli*)" and so on until the end of the hadith.

Tabarani relates it in *al-Kabir* and *al-Awsat*. Ibn Hibban and al-Hakim declare it sound. The "Fatima" referred to here is the mother of Sayyidina `Ali who raised the Prophet. Ibn Abi Shayba on the authority of Jabir relates a similar narrative. Similar also is what Ibn `Abd al-Barr on the authority of Ibn `Abbas and Abu Nu`aym in his *Hilya* on the authority of Anas Ibn Malik relate, as *al-hafiz* al-Suyuti mentioned in the *Jami` al-Kabir*. Haythami says in *Majma` al-zawa'id*: "Tabarani's chain contains Rawh Ibn Salah who has some weakness but Ibn Hibban and al-Hakim declared him trustworthy. The rest of its sub-narrators are the men of sound hadith."

Some people try to say that ibn hibban and hakim are mutasaahil (free handed) in calling someone thiqah etc. and Shaykh Albani is one of them. I am very surprised that shaykh albani, a learned man is speaking the language of the juhala` in this case because such doubts and aspersions are only carried about by the juhala` and no one else! Imam Hakim is openhanded in calling narrations sahih in his book "al mustadrak" and he isn't so in other books of his except at some places and those kinds of mistakes are made by all ulema. But to call a narrator as thiqah is something else and that too in suwalaat al sijzi. His tasaahul or freehandedness to call a hadith sahih is existent in al mustadrak only, but at other places he acts normally. Even if we agree that hakim is open handed to some extent outside his mustadrak, then too he calls rawh ibn salah "thiqah ma'moon", which is one of the best ta'deel one can do! Agreeing that he is mutasaahil still the grading would at the most fall to "sadooq" and still the hadith would be hasan! Imam ibn hibban too mentioned him in his thiqaat and Imam ya'qub bin sufyan has narrated from him in his "tareekh" and Imam Ya'qub bin Sufyan narrates from shuyukh whom he considers to be thiqah as is known amongst the scholars of hadith. So there are three imams of hadith who are calling him reliable and acceptable. The scholars who have called him da'eef, or have assigned some kind of weakness to him, haven't clarified the reason of it and this kind of jarh or weakening is called "jarh al mubham". Jarh al mubham doesn't hold strong in front of taqwtheeq, only jarh al mufassar does (the kind of weakening in which the imam states the reason of his weakness). Then there is shaykh albani who claims that for rawh in salah exists jarh al mufassar in the statement of some aama "ruwaytu anhu munaakeer" and "fi ba'di hadeethi nukrah". I say that these aren't clear statements of jarh al mufassar, because in suwalaat of hakim to daarqutni, Imam Hakim asked him about sulayman ibn bint shurjail, and daarqutni said that he ius thiqah. Hakim, surprised asked daarqutni: don't you say that he has munkar ahadith (alya indahu manaakeer)?" Imam Darqutni answered "he was narrated from, by a people who were da'eef" (and hence the blame is not on him).

It must be noted that when a scholar of hadith uses words like "from him are munkar ahadith", or "in him is some nukrah", then that is in no case equivalent to "munkar al hadith" (he is munkar in hadith, meaning simply da'eef). Only the latter case would lead the person regarding whom this is said, to be da'eef, the first two cases cant necessarily lead him there, rather they could easily imply that the shuyookh from whom he took ahadith were da'eef, or the students who took ahadith from him were da'eef, as stated by scholars (like in da qeeq al eid, zayla'I, sakhawi etc.). as far as ibn adiiys

bringing two ahadith in which supposedly, rawh ibn salah “shoes nukarah”, then the answer is that ibn adiyys habit is that he even brings ahadith for proving them munkar for a particular narrator when actually the “nukrah” in the same hadith is due to some other narrator of the hadith. Shaykh albani said that ibn hibban too is open handed in calling people thiqah and mentioning them in his “thiqaat”. I am again surprised at him using the language of the non scholars, for it is known that ibn hibban is not open handed at all, rather the only “fault” (even if you can call it so) in him is that he even mentions those in his thiqaat who are not known to the extent that neither jarh, nor ta`deel has come regarding them and he himself doesn’t know any munkar hadith from them, in which nukrah can be ascribed to them. This is his point of view in ta`deel which some scholars accept and some reject. If there is some difference of opinion regarding someones being thiqah or not, acceptable or not, he mentions him in his thiqaat if he is acceptable to him. To ascribe open handedness to ibn hibban completelt, is nothing but prejudice because shaykh albani knows that what he is claiming is not the case in realty, rather it is something else in entirty, may ALLAH forgive him and me!

Imam al-Kawthari says about this hadith in his *Maqalat* (p. 410): "It provides textual evidence whereby there is no difference between the living and the dead in the context of *tawassul*, and this is explicit *tawassul* through the Prophets, while the hadith of Abu Sa`id al-Khudri, O ALLAH, I ask You by the right of those who ask You, constitutes *tawassul* through the generality of Muslims, both the living and the dead."

The Prophet used to say after the two rak`at of the dawn prayer: "O ALLAH, Lord of Jibril, of Israfil, of Mika'il, and Lord of Muhammad the Prophet: I seek refuge in You from the Fire..."

Nawawi mentions in the *Adhkar* that it was narrated by Ibn al-Sani, and Ibn Hajar graded it *hasan* or fair as mentioned by Ibn `Allan in his Commentary on the *Adhkar* (Vol. 2 p. 139). Shaykh Muhammad Ibn `Alawi al-Maliki said: "The specific mention of the above in his *du`a* is understood as *tawassul*, as if he were saying: "O ALLAH, I ask You and I seek as means to You Jibril, Israfil, Mika'il, and Muhammad the Prophet. Ibn `Allan referred to this in his commentary."<sup>39[39]</sup>

And this is also very logical as when we repeat some name of ALLAH like “yaa hafeez” or “yaa arhama r rahimeen” we actually are asking ALLAH to be with us as his names indicate like yaa hafeez denotes: O ALLAH protects us and “yaa arhamar rahimeen” denotes: O ALLAH you are raheem so have mercy on us and this is the module of speaking here. Muhammad bin alawi al maliki al makki has placed quite a good argument even if not STRONG here.

### IMAM SHAWKANI'S FATWA ON TAWASSUL AND HIS DENUNCIATION OF SALAFIS

Imam Shawkani said in his treatise entitled *al-Durr al-nadid fi ikhlas kalimat al-tawhid*:

There is no harm in *tawassul* through any one of the Prophets or Friends of ALLAH or scholars of knowledge... One who comes to the grave as a visitor (*za'iran*) and invokes ALLAH alone, using as his means the dead person in the grave, is as one who says: "O ALLAH, I am asking that you cure me from such-and-such, and I use as a means to You whatever this righteous servant of Yours possesses for worshipping You and striving for Your sake and learning and teaching purely and sincerely for You." Such as this, there is no hesitation in declaring that it is permitted...

#### Shawkani's denunciation of Wahhabis

He also says in *al-Durr al-nadid* and it has also been mentioned by *Allama abdur rahmaan al mubaarakpoori* (one of the most important figures in the "Ahle Hadith" group in India) in "*tuhfat al ahwadi sharh al Tirmidhi* vol.4 p.283:

ما يورده المانعون من التوسّل بالأنبياء والصّالحين من نحو قوله تعالى: ﴿ما نعبدهم الا ليقربونا الى الله زلفى﴾<sup>(١)</sup> و نحو قوله تعالى: ﴿فلا تدعوا مع الله احدا﴾<sup>(٢)</sup> و نحو قوله تعالى: ﴿له دعوة الحق والذين يدعون من دونه لا يستجيبون لهم بشيء﴾<sup>(٣)</sup> ليس بوارد بل هو من الاستدلال بمحل النزاع بما هو اجنبى عنه فإن قولهم ﴿ما نعبدهم الا ليقربونا الى الله زلفى﴾ مصرح بأنهم عبدوهم لذلك والمتوسّل بالعالم مثلاً لم يعبد بل علم أن له مزية عند الله بحمله العلم فتوسّل به لذلك وكذلك قوله: ﴿ولا تدعوا مع الله أحدا﴾ فإنه نهى عن أن يدعى مع الله غيره كان يقول بالله و بفلان والمتوسّل بالعالم مثلاً لم يدع الا الله فانما وقع منه التوسّل عليه بعمل صالح بعض عبادته كما توسّل الثلاثة الذين انطبقت عليهم الصخرة بصالح أعمالهم و



كذلك قوله والذين يَدْعُونَ مِنْ دُونِهِ الْآيَةَ فَإِنْ هُوَ إِلَّا دَعْوَا مِنْ لَا  
يَسْتَجِيبُ لَهُمْ وَلَمْ يَدْعُوا رَبَّهُمُ الَّذِي يَسْتَجِيبُ لَهُمْ وَالْمَعْسُولُ  
بِالْعَالَمِ مَثَلًا لَمْ يَدْعِ إِلَّا اللَّهَ وَلَمْ يَدْعِ غَيْرَهُ دُونَهُ وَلَا دَعَا غَيْرَهُ  
مَع. (١)

Regarding what those who forbid *tawassul* to ALLAH through the Prophets and the saints cite to support their position, such as ALLAH's sayings:

- □ "We only worship them in order that they may bring us nearer" (39:3)
- □ "Do not call on any other god with ALLAH, or you will be among those who will be punished" (26:213)
- □ "Say: Call on those besides Him whom ye fancy; they have no power to remove your trouble from you or to change them. Those unto whom they cry seek for themselves the means of approach to their Lord, which of them shall be the nearest; they hope for His mercy and fear His wrath: for the wrath of thy Lord is something to take heed of" (17:57)

These verses are irrelevant. Rather: they support exactly the reverse of what the objectors to *tawassul* claim, since the verses are related to another issue. To wit: the verse "We only worship them in order that they may bring us nearer" explicitly states that they worship them for that purpose, whereas the one who makes *tawassul* through a scholar, for example, never worships him, but knows that he has a special distinction (*maziyya*) before ALLAH for being a carrier of knowledge; and that is why he uses him as a means.

Similarly irrelevant to the issue is ALLAH's saying: "Do not call on any other god with ALLAH." This verse forbids that one should call upon another together with ALLAH, as if saying: "O ALLAH and O So-and-so." However, the one who makes *tawassul* through a scholar, for example, never calls upon other than ALLAH. He only seeks a means to Him through the excellent works that one of His servants achieved, just as the three men in the cave who were blocked by the rock used their good works as a means to have their petition answered.

[*Sahih Bukhari*, English translation Volume 8, Book 73, Number 5: Narrated Ibn `Umar: ALLAH's Apostle said, "While three persons were traveling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other: Think of such righteous deeds which you did for ALLAH's sake only, and invoke ALLAH by mentioning those deeds so that ALLAH may relieve you from your difficulty. One of them said: O ALLAH! I had my parents who were very old and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked the sheep, I used to start giving the milk to my parents first before giving to my children. And one day I went far away in search of a grazing place for my sheep, and didn't return home till late at night and found that my parents had slept. I milked my livestock as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents though my children were crying from hunger at my feet. So this state of mine and theirs continued till the day dawned. O ALLAH! If you considered that I had done that only for seeking Your pleasure, then please let there be an opening through which we can see the sky. So

ALLAH made for them an opening through which they could see the sky. Then the second person said: O ALLAH! I had a female cousin whom I loved as much as a passionate man loves a woman. I tried to seduce her but she refused till I paid her one-hundred dinars So I worked hard till I collected one hundred dinars and went to her with that But when I sat in between her legs (to have sexual intercourse with her), she said: O ALLAH's slave! Be afraid of ALLAH! Do not deflower me except legally (by marriage contract). So I left her alone. O ALLAH! If you considered that I had done that only for seeking Your pleasure then please let the rock move a little to have a wider opening. So ALLAH shifted that rock to make the opening wider for them. And the last person said: O ALLAH! I employed a laborer for wages equal to a *faraq* (a certain measure) of rice, and when he had finished his job he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) until I managed to buy, with the price of the yield, some cows and their shepherd. Later on the laborer came to me and said: Be afraid of ALLAH, and do not be unjust to me and give me my due. I said to him: Go and take those cows and their shepherd. So he took them and went away. If You considered that I had done that for seeking Your pleasure, then please remove the remaining part of the rock. And so ALLAH delivered them."]

Similarly irrelevant to the issue is ALLAH's saying: "Those unto whom they cry..." for it refers to people who call upon those who cannot fulfill their request, at the same time not calling upon ALLAH Who can; whereas one who makes *tawassul* through a scholar, for example, never called except upon ALLAH, and none other besides Him.

The above shows the reader that these objectors to *tawassul* are bringing forth evidence that is irrelevant to the issue at hand. Even more irrelevant is their citing of the verse:

- □ "The Day when no soul shall have power to do anything for another: for the Command that Day, will be all with ALLAH." (82:19)

For that noble verse contains nothing more than the fact that ALLAH alone decides everything on the Day of Judgment, and that none other will have any say at that time. However, the maker of *tawassul* through one of the Prophets or one of the scholars never believes that the one through whom he makes *tawassul* is in partnership with ALLAH on the Day of Judgment! Whoever believes such a thing in relation to a Prophet or non-Prophet is in manifest error.

Equally irrelevant is their objection to *tawassul* by citing the verses:

- "Not for you is the decision in the least" (3:128)
- □ "Say: I have no power over good or harm to myself except as ALLAH wills" (7:188)

for these two verses are explicit in that the Prophet has no say in ALLAH's decision and that he has no power to benefit or harm himself in the least, let alone someone else: but there is nothing in those two verses to prevent *tawassul* through him or any other of the Prophets or Friends of ALLAH or scholars.

ALLAH has given His Prophet the Exalted Station (*al-maqam al-mahmud*) -- the station of the Great Intercession (*al-shafa`a al-`uzma*), and He has instructed creation to ask for that station for him and to request his intercession, and He said to him: "Ask and you shall be granted what you asked! Intercede and you shall be granted what you interceded for!" And in His Book He has made this dependence on the fact that there is no intercession except by His leave, and that none shall possess it except those whom He pleases...

Equally irrelevant is their adducing as proof against *tawassul*:

- □ "And admonish your nearest kinsmen" (26:214)

Whereupon the Prophet said: "O So-and-so son of So-and-so, I do not have any guarantee on your behalf from ALLAH; and O So-and-so daughter of So-and-so, I do not have any guarantee on your behalf from ALLAH." For in the preceding there is nothing other than the plain declaration that he cannot benefit anyone for whom ALLAH has decreed harm, nor harm anyone for whom ALLAH has decreed benefit, and that he does not have any guarantee from ALLAH from any of his close relatives, let alone others. This is known to every Muslim. There is nothing in it, however, that prohibits making *tawassul* to ALLAH through the Prophet, for *tawassul* is a request from the One Who holds power to grant and deny all requests. The petitioner who makes *tawassul* only desires to place, at the front of his petition, what may be a **cause** for the granting of his petition by the One Who alone gives and withholds, the Owner of the Day of Judgment.

**THE ENDORSEMENTS OF ISTISGATHA AND TAWASSUL  
BY IMAM IBN HAJR ALHAYTHAMI, IMAM MAHMUD ALUSI,  
SHAH WALI ALLAH MUHADDITH DEHLAVI, IMAM IBN AABIDEEN,  
AND IMAM SHIHAB UD DIN RAMLI:**

**Imam Ahmad Shihabud-Din Ibn Hajar Haythami Makki**, who possesses an eminent among experts on Islamic jurisprudence and tradition, has proved on the basis of position experience and observation narrated by Abu ‘Abdullahi Qurayshi that Allah’s them the favourites help people after death as they help during life and the value of their benefit is not in the least reduced. Produced below is an incident attributed to Abu ‘Abdullah Quraysh:

A severe drought had gripped Egypt and the people’s grief and distress due to hunger and thirst remained unspoken of even after many supplications. This is what Imam Ahmad Ibn Hajar says:

I journeyed towards Syria and when I reached ALLAHs friends (Ibrahim) tomb he met me on the way. I said to him "O messenger of ALLAH I have come as a guest and you should show your hospitality by making a supplication for the natives of Egypt. He prayed for them and the famine was driven away from them by ALLAH. (Ibn Hajar Haythami, *al-Fatawa al-hadithiyyah*) pp.255-6)

In this extraordinary reference the face to face meeting with the Prophet and friend of ALLAH; Ibrahim has been commented upon by Imam Yaafi’i in these words: the statement made by Abu Abdullah Qurayshi that he had a face to face meeting with Ibrahim alyhi salaam is based on truth. Only an ignorant person can deny it who is unaware of the mode of living and status of saints because these people observe the heavens and see the Prophets in their living condition. (Ibn Hajar Haythami, *al-Fatawa al-hadithiyyah*) pp.255-6)

**FATWA ON ISTIGATHA BY IMAM SHIHAB UD DIN RAMLI:**

(The book of fatwaas of Imam Shihab ud Din Ramli was compiled by his eminent son Imam Shams ud Din Ramli. He is Shams al-Din Muhammad Ibn Ahmad. He was born in Ramla, a village near Manufiyya in Egypt, in 919AH. He was the son of the famous Shafi’i faqih and mufti, Shihab al-Din al-Ramli. His teachers include his father, Shaykh al-Islam Zakariyya al-Ansari and al-Khatib al-Shirbini. After his father’s death he became the chief Shafi’i mufti in Egypt. Such was his eminence that many came to identify him as the mujaddid of his century. His works include ‘nihayat al-muhtaj’, a commentary on al- Nawawi’s ‘minhaj’, ‘ghayat al-bayan’, a commentary on Ibn Ruslan’s ‘zubad’, a commentary on Shaykh al-Islam’s (Zakariyya al-Ansari) ‘tahrir’, a commentary on al-Nawawi’s ‘idah fi manasik al-hajj’, a collection of his father’s fatwas. He died in the year 1004AH in Cairo.

(Cited from 'Ibn Hajar al- Haytami and Imam Ramli' by Shaykh Taha Karaan)

**The Imam was asked:**

Regarding what occurs amongst the *awwam* who when in distress say “*ya shaykh fulan*” and “*ya Rasulullah*” and things like this from seeking aid (*istighatha*) with the Prophets and the Awliya, the ‘Ulema and the righteous, is this permitted or not? And do the Messengers, Prophets, Awliya, the righteous, and the Mashayekh possess the ability to assist others after their deaths, and what strengthens that view?

**He replied:**

Istighatha (seeking aid) with the Prophets and Messengers, the Awliya, the ‘Ulema and the righteous is permitted. The messengers, Prophets and the Awliya have [the ability to] assist after their death because the miracles of the Prophets and Awliya are not severed following their death. As for the Prophets, then they are alive in their graves praying and doing hajj as it has come in the reports. So assistance from them will be a miracle on their behalf; and the martyrs are also alive, and have been seen, openly killing the *kuffar*.

And as for the Awliya, then it is a *karama* from them. The people of the truth believe that this occurs from the Awliya both with intention, and without intention-things that sever the customary manner of phenomenal reality (*khariqa lil adah*), that Allah the Exalted brings forth through them. The proof for these things is that they are matters that are (intellectually) possible and the permissibility of their occurrence does not necessitate anything that is impossible. So everything that is in this realm, then it is possible to occur. (An example) of its occurrence is the story of Maryam and how the provision came to her from Allah - as stated in the revelation, and the story of Abu Bakr and his guests as appears in the *sahih*, and the gushing (flowing forth) of the Nile river due to the letter of ‘Umar, and him seeing, while on the *minbar* in Medina, the army (being approached for a sneak attack), till he said to the Amir of the army: “*O Sariya, the mountain!*”, warning him of the enemy behind the mountain. And Sariya heard his speech even though there was a great distance between them - the distance of two months journey. Khalid Ibn Walid drank poison without it harming him.

Khawariq (matters that customarily go against the rules of phenomenal reality) have occurred by the hands of the companions, the followers, and those after them. It is not possible to deny this due to the fact that taken as a whole; they are at the level of *tawatur*. So, in general, what is possible to be a miracle (*mu’jiza*) for a Prophet, is possible to be a *karama* for a Wali. There is no distinction between them except in the area of provocation.

**Imam Mahmud Alusi** *rehmatullahi alyhi*, the great Qur’anic exegete in his exegesis of the Qur’an ruh ul maani commenting on a verse of *surah al naaziaat* writes:

“In the introductory sentences of this surah (,the separation of the souls of pious persons from their bodies at the time of death is described and Allah has sworn by these different states of the souls. These souls have to be wrenched out of the bodies because, on account of their long and deep association with their bodies, they are disinclined to leave them. The reason for this disinclination is that, in order to earn virtues, the body acts as a means of transport, and it is on this count that there is a greater possibility of adding to the score of one’s virtues. Then these souls fly to the world of angels and reach the sanctuary of purity,

and on account of their force and nobility, they blend with the elements that help decide the destinies of the creatures, that is, they are included among the angels, or they acquire administrative capability. That is why it is said: 'when you are invaded by troubles, you should seek help from the residents of the tombs, that is, from the favourites of Allah who are embodiments of virtue and purity, and those who have left us.' **There is no doubt that a person who visits their tombs, receives spiritual help BY THE VIRTUE OF THEIR BLESSINGS , and on many occasions, the knots of difficulties unwind through the mediation of honour and reverence they enjoy.**" (Alusi ,*Ruh-ul-ma'ani*.(8-30:27) )

He adds : "In these verses) Allah has sworn by these good-natured people, who step into the field of virtue and sanctity and try to purify both the inner and the outer self through worship, persistent practice and a concerted confrontation with the evil and, as a result, are permeated with immediate divine consciousness. (These verses may be applied to these holy persons in the sense that) they control their own instinctive cravings and concentrate all their energies on the world where holiness prevails, and finally achieve perfection after passing through the evolutionary phases so that they can guide those who are stuck up in their flawed schedules and invest their lives with a sense of purpose and direction" (Alusi ,*Ruh-ul-ma'ani*.(30:28) )

At another place this great muffassir of al Qur'an al hakeem says as follows as I quote:

أنا لا أرى بأساً في التوسل إلى الله تعالى بجاه النبي ﷺ حياً وميتاً، ويراد من الجاه معنى يرجع إلى صفة من صفاته تعالى مثل أن يراد به المحبة التامة المستدعية عدم رده وقبول شفاعته فيكون معنى قول القائل إلهي أتوسل بجاه نبيك ﷺ أن تقضى لي حاجتي إلهي اجعل محبتك له وسيلة في قضاء حاجتي ولا فرق بين هذا وقولك: إلهي أتوسل برحمتك أن تفعل كذا إذ معناه أيضاً إلهي اجعل رحمتك وسيلة في فعل كذا بل لا أرى بأساً أيضاً بالأقسام على الله تعالى بجاهه ﷺ بهذا المعنى والكلام في الحرمة كالكلام في الجاه ولا يجرى ذلك في التوسل والإقسام بالذات البحث نعم لم يعهد التوسل بالجاه



والحرمة عن أحد من الصحابة ﷺ ولعل ذلك كان تحاشيا منهم عما يخشى أن يعلق منه في أذهان الناس إذ ذالك وهم قريبو عهد بالتوسل بالأصنام شيء ثم اقتدى بهم من خلفهم من الائمة الطاهرين وقد ترك رسول الله ﷺ هدم الكعبة وتأسيسها على قواعد ابراهيم لكون القوم حديثي عهد بكفر كما ثبت ذلك في الصحيح وهذا الذي ذكرته إنما هو لرفع الحرج من دعوى تضليلهم كما يزعمه البعض في التوسل بجاه عريض الجاه ﷺ لا للميل الى أن الدعاء كذلك أفضل من استعمال الأدعية المأثورة التي جاء بها الكتاب وصرحت عليه الصحابة الكرام ﷺ وتلقاه من بعدهم بالقبول أفضل وأجمع وأنفع وأسلم. (١)

Translation: I consider no problem in making dua by the waseelah of the hurmaah or the jaah of the Prophet after his death to ALLAH. By the jaah of the Prophet here a siffat of ALLAH is mentioned that means ALLAHs love for the Prophet by virtue of which he won't reject his dua and accept his shafaat. When a person says "O ALLAH i ask you by the jaah of your Prophet to fullfill my need" it means only this "O ALLAH i ask you by the waseelah of your love" and in this dua and the next dua there is no difference as such "O ALLAH i make your rahmah my waseelah and hence accept my plea" rather i consider even saying this permissible : "O ALLAH i give you the "qasam" of the Prophets jaah so please do this for me'....."(then further on he discusses about the greatness of other duas also mentioned in the Quran).(Mahmud Alusi: ruh ul maani fi Tafsir e Qur'an ul azeem wa saba masaani vol.6 p.128)

**Shah Wali ALLAH muhaddith dehlavi** was one of the greatest Ulema that India has seen and he has repute all over the world. He has written a matchless book *Fuyud-ul-haramayn* based on observations .The gist of its ninth and tenth chapters is as follows: We called at madinah and saw with our own eyes the soul of the holy Prophet صلى الله عليه وآله وسلم and on that day that reality was revealed to us that the pure soul can also be seen as a body and the secret of the life of the death of the Prophets was also opened up to us. On the third day we called and sent salutations on the Prophet صلى الله عليه وآله وسلم and also visited graves of Abu bakr siddiq and umar ridwaanALLAHi ajmaeen. Then we humbly submitted: "we have called on you with great expectations to receive your mercy and blessings. Show your mercy to us (or have mercy on us)." (**Fuyudh al haramayn: 9th and 10<sup>th</sup> chapters**).

فانبسط إليّ انبساطاً عظيماً، حتى تخيلت كأن عطافة رداءه لفتني  
وغشيتني، ثم غطّني غطّة وتبذّى لي وأظهر لي الأسرار وعرفني  
بنفسه، وأمدني إمداداً عظيماً إجمالياً وعرفني كيف أستمدّ به  
في حوائجي. <sup>(١)</sup>

Then he adds: “the holy Prophet Alyhi Salaam expressed great joy and i felt that the sheet of his kindness had wrapped covered me. Then he embraced me and appeared before me, disclosed many secrets, **personally informed me and briefly helped me and told me how I could seek his help for my needs**”. (fuyoodul haramin p.82)

He writes in his beautiful poetic ode to the prpophet named “qaseedah ateebul ghanam”:

وصلى عليك الله يا خير خلقه  
ويا خير مأمول ويا خير واهب  
ويا خير من يرجى لكشف رزية  
و من جوده قد فاق جود السحاب  
و أنت مجيرى من هموم ملمة  
إذا أنشب في القلب شر المخالب <sup>(١)</sup>

(Ateebul ghanam p.22)

#### THE INVOCATION OF IBN ABIDIN SHAMI:

The reputation of Ibn ‘Abidin Shami al Hanafi as an eminent religious scholar has spread far and wide. His intellectual subtlety and juristic expertise have added many extra feathers to his illustrious cap. His intellectual and investigative masterpiece *Radd-ul-muhtar ‘ala Durr-il-mukhtar* provides food for thought even today for scholars in the form of its hefty volumes and reveals his analytical vision. A number of traditions relate that when he decided to take up the burden of such a stupendous work, which amounts to enclosing an ocean within a teapot, he, instead of relying on his invaluable intellectual ability and subtlety, prayed to ALLAH through the mediation of the Holy Prophet (صلّى الله عليه وآله وسلم). His mode of presentation was as follows:

“And I beg ALLAH through the means of His exalted Prophet (صلّى الله عليه وآله وسلم), His high-ranking obedient servants, and especially the truthful Imam A‘zam (Abu Hanifah) that he should ease my problem by His kindness and enable me to complete it”. Ibn ‘Abidin Shami, *Radd-ul-muhtar ‘ala Durr-il-mukhtar* (1:3).

This form of supplication proved so effective and the blessing of mediation gave him such power that he composed the record-breaking book on Islamic law. It is so authentic and so well-documented that no other book has excelled it in repute and popularity.

The encouraging factor in this context is that it is an exegesis of the book called *Durr-ul-mukhtar* and before he started writing the book, he had written its holy pages relating to Jibril (عليه السلام) after he received permission from the Prophet (صلى الله عليه وآله وسلم) which Ibn 'Adidin Shami has mentioned in these words:

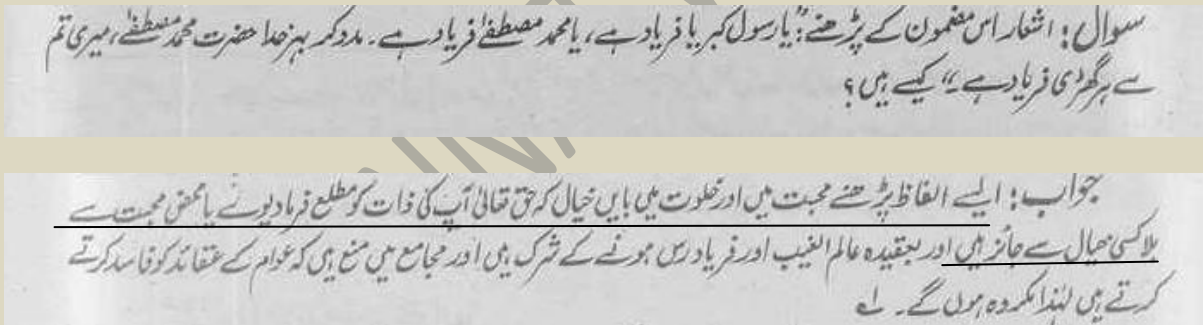
And the exegete had clearly received the Prophet's permission either in the form of an inspiration or a dream. It was by virtue of the Prophet's blessing that this exegesis edged out the interpretations of others. . Ibn 'Abidin Shami, *Radd-ul-muhtar 'ala Durr-il-mukhtar* (1:9).

If we reflect on the backdrop of these events, we will find that it is more a product of faith than labour, obedience than hardwork.

#### DEOBANDI ALIM SHEIKH RASHEED GANGOHI ON SUCH:

Sheikh Rashid Gangohi has been idolised by almost all the deobandi ulema as a great man of GOD and a great man of knowledge. He was a prolific activist in the dar ul uloom deoband during the earlier 1900s and his aqeedah alongwith Sheikh Ashraf Ali Thanvi and others has been followed by the deobandis.

Here is what he says regarding these acts as I quote him in urdu:



Question: what is ruling about saying in poetry (or any other time) things like: “Ya Mustafa, Ya Muhammad, or Help me for the sake of ALLAH” etc?

Answer: to say such thing out of love, with this intention that ALLAH will inform HIS beloved Prophet about this, or just out of love if one says so then it is allowed. If one considers the Prophet to be “aalim ul ghayb” (here it means knowing the unseen without ALLAH!), and one who fullfills ones need (without ALLAH) then this is shirk and one should not say such things among common people because it may lead them to believe in things that are not intended from these things, hence (to say such things among common people) will be “makruh”.(Fatwa Rasheediya Kamil. p.95)

We may only ask that have all these ulema lost their minds by committing that is shirk and kufr or even haram? It is not justified to call these things even haram, far is the conjecture of kufr and shirk as had they really been such things then it would be good to say that most of the scholars of islam that are known have committed such an act at one or the other time in their lives and masy ALLAH save us

from such a thing because this would no longer leave the scholars credible and would easily label them as “*mushriqs*” or “*kuffar*” or “*people who like to commit haram*”!!

Even Shaykh Muhammad Ibn Abdul Wahaab doesn’t consider the *tawassul* through the status of the Prophet sallallahu alyhi wasallam to be “*haram*” or *shirq* or *kufr*.

The author of the book “the life teachings and influence of Muhammad bin Abdul Wahab” (page 252) who writes this book to vehemently defend him (although I don’t oppose him in doing so) writes: (the brackets and the references are of the writer of the book “life teachings and influence of Muhammad Ibn Abdullah)

“Over time, though, there developed a new way of approaching Allah. In this way, one begs of Allah by invoking the name or by referring to the honored status of one of Allah’s servants. Hence, one says, for example, “O Allah, I beseech you by the right or status of Muhammad (peace and blessings of Allah be upon him), grant me...” Or, “O Allah, I beseech you by the status of the ‘saint’ Abdul-Qaadir, grant me...” Ibn Abdul-Wahhaab considered this type of *tawassul* as a type of innovation that should be avoided. However, he never considered this type of *tawassul* an act of *kufr*, especially not when done in the name of the Prophet (peace and blessings of Allah be upon him), since in this case the person is truly praying toward Allah. Such a form of prayer is considered an innovation because it was never performed by the Prophet (peace and blessings of Allah be upon him), his Companions or their followers. For example, the Prophet (peace and blessings of Allah be upon him) never beseeched Allah by invoking the status or right of his forefather Abraham. Similarly, in no authentic report did the Companions invoke Allah by the right or status of the Prophet Muhammad (peace and blessings of Allah be upon him). Hence, as Ibn Abdul-Wahhaab and his followers concluded, such an act is definitely an innovation although there is no evidence to conclude that it is *kufr* or *shirk*. Even though, in a blatant fabrication, Dahlaan wrote, “In every Friday sermon in the mosque in al-Diriyyah, Muhammad Ibn Abdul- Wahhaab would say, ‘Whoever makes *tawassul* through the Prophet has committed an act of disbelief.’” (Quoted in al-Abdul-Lateef, p. 255.) Adding to such lies, al-Amali wrote, “The ‘Wahhabis’ prohibit every form of *tawassul* and consider them *shirk*.” (Quoted in al-Abdul-Lateef, p. 255) In his letter refuting Ibn Suhaim, Ibn Abdul-Wahhaab specifically stated that this claim—that he considers the one who makes *tawassul* via the pious a disbeliever—is nothing but a fabrication. (See Muhammad Ibn Abdul-Wahhaab, Muallifaat, vol. 7, p. 64.) In fact, he considered this issue of seeking a means of approach by invoking the names of the righteous as an issue of *fiqh* in which there is a difference of opinion. Since there was an acceptable difference of opinion, he would not even rebuke those who performed such an act.”

#### BENEFIT:

Although I cant agree to all the things that the learned author writes but his saying that Muhammad Ibn Abdul Wahab didn’t consider such a dua as that of “O ALLAH I beseech you through the status of the Prophet Muhammad” etc as “innovation” and “makruh” and he didn’t call it “*shirq*” and “*kufr*”, rather he considered it as an issue of *fiqh* in which there was difference of opinion and quoting the author “he would not rebuke those who performed such an act” in very notable! But the authors allusion to the fact that such a supplication or invocation is “innovation” is wrong as we have proven in the couse of the entirety of this small book that it is not an innovation, rather is a valid way of making dua to ALLAH through various documented proof texts from the Ahadith and the aqwaal (sayings) of the ulema and aama. The author seems to be angered by the fact that Ibn Abdul Wahab is being accused of calling such a supplication as *shirq* and *kufr* and he even tries to cast aspersions on the statuses of men as those of Imam Hafidh Ahmed bin Zayni Dahlan to as to vent out his nger and I don’t oppose him in that but the fact is that those who call themselves the followers of Muhammad Ibn Abdul Wahaab or whom I specially call “Ibn abdul Wahaabis” do call such a supplication as such and say that these kinds of supplications should not be used as they lead one out of the folds of Islam. My statement needs no proof because we are in a time where many scholars of the salafis and



Ibnabdulwahaabis do so and say so and stop the ones doing so and sometimes even go far enough to call them “kaafir” and this act as “kufr” whereas we see that the author himself is saying that “he (Muhammad Ibn Abdul Wahab) would not even rebuke those who performed such an act”!! and Al-Amalis statement is not at all a lie as the author would have it because the present day “Ibnabdulwahaabis” do infact call it shirq to perform any of the kinds of tawassul with the prophet or the saints and tabarruk that we are discussing about and this statement of mine needs no proof. Regarding Ahmed bin Zayni Dahlan, then it could have been that he had been mis informed or so (and I am making such a statement only because I tend to think good of everyone!!) and if it is true that Shaykh Muhammad Ibn Abdul Wahab didn’t call such a supplication shirq, kufr or haram and considered a fiqh issue on which difference of opinion could exist then it would be better for the author to stop his *takfeeri* and *tahereemi* brothers out in the mosques throwing fatwaas of kufr and shirq on people who use such supplications.

The authors saying “this supplication is definitely an innovation” are a wrong statement as inshALLAH I must have convinced and inshALLAH will convince the readers further. And even if we agree that it is an innovation then we would like to say that it is a permissible innovation as that of building minarets on mosques!! And how can that be called kufr?!

The authors saying that it is an innovation because the Prophet alyhi salaam never beseeched ALLAH by the status or through the means of his forefather Abraham, then it is said that the prophet alyhi salatu was salam is himself the greatest means to ALLAH!! And in this small book we prove against it.

My reason to mention Shaykh Muhammad Ibn Abdul Wahabs REAL thinking regarding tawassul through the status of a prophet or wali was that the readers who have a misconception regarding this as concerned to Ibn Abdul Wahaabs aqeedah should be clarified although the author of the book I mentioned after writing all this says that Ibn Abdul Wahab was adamant against seeking help from anyone except ALLAH and called it shirq and he quotes verses from the Qur’an etc to show this.

Shaykh Albani in his book “Tawassul: its rulings and types” although doesn’t act decietfully everytime and he at sometimes has provided a good argument but I after reading his argument against the type of tawassul we are discussing here found that although he had some notable points to mention but his way showed prejudice as the question that can be raised is that how could asking by the means of the prophet for instance be shirq and kufr or haraam?. For it is known to a faqih that to declare something unlawful or haram we need a proof but here there is none as I have been saying again and again. Shaykh albaani tries to answer the questions I am raising here in his “tawassul: its types and rulings” under a special chapter as I present before you here the complete chapter for you to judge:

**IS THERE ANYTHING TO PREVENT THE INNOVATED TAWASSUL BEING MERELY SOMETHING PERMISSIBLE BUT NOT AS SOMETHING RECOMMENDED ?**

Someone may say: It is correct that there is nothing established in the Sunnah which is an evidence to show the recommendation of tawassul by means of the persons of the prophets and the pious, but what is there to prevent us if we do it merely as something that is permissible for us, since there is no forbiddance of it reported?

This is a futile doubt which we have heard from some people who wish to take a middle position between the two sides, in order to please them both and to avoid being accused by either of them! Then the reply is: We must not forget here what the meaning of Waseelah is, which is that by means of which some goal is attained, as has preceded. Then the goal which we wish to arrive at will either be religious or worldly. So if the first is the case, then it is not possible to know the means that will attain the religious goal except by way of the Share’ah. So if a man claimed for example that he was going to use one of the great signs of Allaah, the Most High, in His creation such as the night and the day, and that it were a reason for his supplication to be answered. Then that would be rejected unless he brought a proof for it, and he could not merely say that it was a permissible form of tawassul. That would be a self-contradictory statement since he calls it „tawassul” and this has not been established



in the Sharee'ah, and he has no other way of affirming it. This is different to the second of the two cases, i.e. worldly affairs, since worldly means can be known by means of the intellect or through knowledge or experience and so on. Like a man who does business by selling wine. This is a known way of attaining wealth, so it is a way of attaining the goal of amassing wealth. However this is a means which Allaah has prohibited, so it is forbidden to sell it, as opposed to the case if he traded in something which Allaah - the Mighty and Majestic - has forbidden, then it would be lawful. But as for something which it is claimed is a means of drawing nearer to Allaah, and that it causes ones supplication to be more acceptable - then this cannot be known except by means of the Sharee'ah. So when it is said: This is not found in the Sharee'ah, it is not permissible even to call it a „waseelah“ nor then to follow that by saying that it is permissible to use it as a means of tawassul. This has been spoken about in detail in the second chapter of this book.

A second matter is that this tawassul which we have agreed is not found in the Sharee'ah - while there is in the Sharee'ah that which will fully suffice us so that we have no need of it. So what can cause the Muslim to prefer this tawassul

which is not found in the Sharee'ah, and turn away from the tawassul which is found in the Sharee'ah! All of the scholars are agreed that if an innovation clashes with a sunnah, then it is an innovation of misguidance, and this tawassul is like that - so it is not permissible to use it, not even as something which is not recommended, but as something permitted!

A third matter is that tawassul by means of peoples persons resembles the tawassul which people do by means of an intermediaries to their earthly kings and rulers. Whereas there is nothing like Allaah - the Blessed and the Most High - as is agreed to even by those who perform that tawassul So if the Muslim performs tawassul to Him - the Most High - by means of persons, then in his action he has made a resemblance between Him and those kings and rulers - as has been explained, and that is not permissible.

(End of Shaykh Albanis words)

The intelligent and knowing reader must have noticed the amount of sophism the shaykh used here to convince his point although his reasoning is in itself rejected.

I would reply to this in points:

- 1) The point shaykh albanis is trying to prove is that it is unknown whether this kind of tawassul is allowed or not and he casts aspersions on the fact of calling this tawassul in the first place. So for shaykh albanis argument we would change the name of this kind of tawassul to say "ABC". Shaykh albanis tries to indicate that it has no basis in the shareeah, in short that it is baseless. Firstly his example regarding the man who seeks the day and night as means and he calls it rejected. How could he call it rejected when the person who is supplicating through the means of the day and night is actually supplicating through ALLAHs **mercy** and **creativity** because verily the night is HIS mercy on us!! And those are attributes of ALLAH and Imam Mahmud Alusi too pointed to such an explanation for the tawassul through the prophet!! And the basis in the *shareeah* would be needed if it would have been a matter like that of halal and haram, rather it is not (although shaykh albanis calls it haram with no basis at all and it is a principle of usool that until somethings hurmat or being haram is not found out it will be regarded as halal. Th rule applies at least in the shafii usool). His giving the example of the wine seller can be used by us as a support. To attain something that is worldly or even religious we cant oppose the shareeah and wine drinking and selling is prohibited in the shareeah but to ask ALLAH by the means of the prophet was never declared haram in the shareeah based on proofs, rather people do it for fulfilling their idle desires. His argument here is baseless as can be seen by any reader who reads without prejudice.
- 2) The second point I want to lay here is that his saying that it is an innovation that collides with the sunna and hence is rejected is itself rejected because the ummah and the ahle sunnah wal jamaah never ceased using the other forms of tawassul rather their discussion is regarding this type is that it is allowed that is why they lay stress on this one but we use the other forms of tawassul more frequently than the themselves use it and the meaning if the tawassul named ABC under discussion is the same as that has been agreed upon even by shaykh albanis as has been shown above for the understanding reader.

- 3) His third point really made me smile inspite of myself may ALLAH forgive me if I hurt someone by these comments but its is manifest how faulty his argument here is. If he continues to say so then the fault is also found in the tawassul through HIS names because it is His attributes and *siffat* by whose means we ask ALLAH and that would too resemble that of earthly kings because at times they too are reminded by their great virtues and that makes them accept ones plea! And he says that there is no one like him and there is no resemblance between HIM and anyone and that is completely true but it seems that it is the salafis who resemble HIM to the makhloq when they attribute a direction to HIM and attribute limbs to HIM although they say that those are different from ours!!! This is not the time to discuss all these things but I mention this only to open up the loopholes in his argument. And furthermore the tawassul we are mentioning that is ABC doesn't resemble that of the KINGS and rulers at all as their meanings as we expounded above no where are similar to the method of people with kings and rulers rather we showed above that this kind of tawassul means same as the tawassul that he accepts! And his declaring it unlawful at the end based on these conjectural principles go simply against the methodology of the people of learning and he is no faqih to make a decision like this calling anything he wishes as haram.

His discussion is weak indeed here and there needs no clarification for my statement as the learned readers could easily understand after reading his argument. I would say adopting his methods then : ABC is allowed as there is no proof against it rather there is proof in its favour and the pious ulema have worked according to it and we don't replace tawassul by ABC as we use tawassul too and also say that ABC is allowed and by using ABC we mean the same thing that we described above as Imam Mahmud Alusi too used that explanation and hence it is allowed although not recommended and the farmost one can go against it is that it is "makruh(tanzihi)" as shaykh Muhammad bin Abdul Wahab would have it as he declares it a fiqh issue as he had more knowledge of fiqh and the usool of fiqh that shaykh Albani had as his arguments reflect, may ALLAH have mercy on me if I hurt someones feelings by saying so. So using shaykh albanis methodology we say that this ABC is allowed and can be used and ALLAH knows best. (note that shaykh albanis after the argument in the chapter mentioned above from his book doesn't say that ALLAH knows the best especially when he is declaring something unlawful and haram just based on conjecture and desire!. May ALLAH forgive me if I point out something that is rejected and leads to hatred. Aameen)

We say that seeking help from the pious is allowed but of course upto some extent and we have proofs for that as we have discussed some in the course of this small book and this has been the practice of our pious predecessors as we demonstrated and will further demonstrate inshALLAH and I would like to add here at this very important point what Shaykh Gibril Foud Haddad said.

#### ADVICE TO ALL:

"As for the expressions mentioned, such as "Ya `Abdul Qadir adrikni" (Ya `Abdul Qadir look at me) or "Ya Naqshbandi Madad", the Ulema differ about their appropriateness but the majority consider them harmless and say that such expressions boil down to asking those Awliya for their du`a and their istighfar on behalf of the supplicant, with the firm understanding that the supplicant's supplication is ultimately directed to Allah Most High. This was clarified by al-Habib al-Zayn in the same source mentioned above.

As for the questions "How can the Awliya hear from afar," and "are their souls informed directly or indirectly," and what is the proof: these questions, strictly speaking, concern the modalities of the interlife (barzakh) which are of no concern to us. Proofs on the reality of their hearing and the fact that they are neither unaware nor uninformed abound in the books devoted to the life of the soul after death such as Ibn al-Qayyim's al-Ruh among others.

**The question remains that the Prophet alyhi salaatu was salaam) and the Awliya should not be addressed in a way as to suggest to the unprepared witness that they are placed on an equal footing with Allah Most High or that they are being supplicated instead of, or with Allah Most High. Even if such is not the intention, a person making Tawassul must also avoid the**

**appearance of such intention since that would create fitna or worse. Therefore, it is best to stick to the formulations used and taught by the people of learning, chief among all of them the form of dua taught by the Prophet (salAllahu alyhi wasallam) to the blind man, and this was the most preferable of all forms of Tawassul in the eyes of Imam Ahmad Ibn Hanbal**

(rahimahumALLAH). We should also exert patience and ask Allah Most High to increase our knowledge, which may take time, and keep us in the company of His righteous servants, not only so we can fulfil His command to “be with those who are truthful” but because our souls and hearts may spiritually suffocate and die otherwise. Finally we should be aware that the Sufi Faqih is rarer than the purest gold, not to mention the uneducated. All success is from Allah Most High.”

(Adapted from what was originally posted on “sunna principles” under the title “another tawassul question” and I have taken this extract from what was released of it by the beneficial site and may ALLAH increase it namely [www.marifah.net](http://www.marifah.net) in 1428 hijree)

AHLE SUNNAT WAL JAMAT

## CONTEMPORARY SCHOLARS ON TAWASSUL:

### SHAYKH SALIH AL-NA`MAN'S FATWA ON TAWASSUL

The following legal opinion on *tawassul* was given by Shaykh Salih al-Na`man, the Secretary of the Section of *Ifta'* and Religious Education at the Ministry of Religious Endowments (*wizarat al-awqaf*) of the Syrian Arab Republic in the city of Hama on March 22, 1980. It is reproduced in full in the 1992 Waqf Ikhlās reprint of Sayyid Ahmad Zayni Dahlan's section of his history of Islam *al-Futuhāt al-Islamiyya* on the Wahhabi sect entitled *Fitnat al-wahhabiyya*.

Text of the *fatwa*:

"Praise belongs to ALLAH the Lord of the Worlds. Blessings and Peace on our Master Muhammad and on his Family and all his Companions.

"From the slave who is poor and in need of Him, the Secretary of Legal Opinions in the city of Hama (Syria) and the Preacher in the Madfan Mosque, to the brother who asked a question, Sayyid `Ashiq al-Rahman in Wilayatullah Abad in India: Warm greetings and blessings. To proceed: You have asked a question on a legal issue, and this answer is given after some delay because I was away in the Hijaz.

"You asked about *al-tawassul ilALLAH ta`ala bi al-anbiya' wa al-mursalin* -- seeking/using means to ALLAH the Exalted with/through/by means of the Prophets and the Messengers -- and about *hukmu man tawassal*, the law's position with regard to the person who makes *tawassul*. This is the answer:

"Praise belongs to ALLAH the Exalted! Seeking or using means (*al-tawassul*) to ALLAH through his Prophet or the Prophets or the Righteous (*al-salihin*) or with the deeds (*a`mal*) that are done purely for His glorious countenance: There is no legal prohibition against it, because ALLAH the Exalted said: "Seek ye the means to Him" (5:35) and "Had they but come to thee when they had wronged themselves, and asked ALLAH forgiveness, and the Messenger had asked forgiveness for them, they would have found ALLAH Oft-Returning, Merciful" (4:64) and because the Companions - may ALLAH be well pleased with them -- used to seek a means through ALLAH's Messenger, as narrated concerning the blind man who used ALLAH's Messenger as a means (to obtain his request) and his eyes were opened.

"The Community has reached consensus on the fact that *tawassul* is permissible as long as one's belief is sound (*idha sahhāt al-`aqida*), and the consensus of the Community constitutes a legal proof (*ijma` al-umma hujjatun shar`iyya*); as the Prophet said: "My Community shall not agree on an error." As for the claim of some extremists (*ghulat*) of the Wahhabiyya whereby the law's position with regard to the person who makes *tawassul* is that it is *shirk* (worshipping other than ALLAH together with Him): there is no proof for such a claim either legally or rationally, because the person who makes *tawassul* does not contravene the Prophet's order: "If you ask, ask ALLAH, and if you seek help, seek help from ALLAH." Rather, he is asking Him through one beloved to Him in order that his supplication be answered, and this is what our Glorious and Majestic Lord likes from us. How then can we judge that he is committing *shirk* when he is not a *mushrik* (one who commits *shirk*). Such an act the law considers abominable and our religion declares itself innocent of it, since it has been said: "Whoever declares a believer to be a disbeliever has committed disbelief."

"Our master Usama Ibn Zayd killed a mushrik after the latter had said: "There is no god but ALLAH" (*la ilaha illALLAH*). When news of this reached ALLAH's Messenger he condemned our

master Usama in the strongest terms and he said to him: "How can you kill him after he said *la ilaha illALLAH*?" He replied: "But he said it with the sword hanging over his head?" The Prophet said again: "How can you kill him after he said *la ilaha illALLAH*?" He replied: "O Messenger of ALLAH, he said it in dissimulation (*taqiyyatan*)?" The Prophet said: "Did you split his heart open (to see)?" and he did not cease to reprove him until Usama wished that he had not entered Islam until after he had killed that man so that he might have been forgiven all his past sins through belief.

"From this and other narrations we conclude that some of the Wahhabis today may be guilty of hastening to accuse others of disbelief (*takfir*), as they have done in the past with hundreds of thousands in the Hijaz whom they massacred even as they were saying *la ilaha illALLAH*, and as the Kharijis have done in the time of our Master `Ali -- may ALLAH ennoble his countenance.

"In short, *tawassul* is not prohibited, rather it is legally commendable (*mustahsanu shar`an*), and it is not permitted to cast the label of *shirk* on the believer. This is what will be found in the established books of Islamic law. And ALLAH knows best."

6 Jumada I 1400

22 March 1980

Signature of the Secretary of *Fatwas* in Hama  
Seal of the Ministry of Religious Endowments  
District of the *Muhafazat* of Hama, Syria



## FATWA OF SHAYKH SUHAYL AL-ZABIBI

The following *fatwa* on *tawassul* was given by Shaykh Abu Sulayman Suhayl al-Zabibi the Imam of the Mosque of Najjarin in Damascus. It is reproduced in full in the 1992 Waqf Ikhlas reprint of Sayyid Ahmad Zayni Dahlan's section of his history of Islam already cited.

Text of *fatwa*:

"In the Name of ALLAH the Merciful the Beneficent, and Blessings and Peace upon our Master Muhammad and upon his Excellent and Pure Family and all those who follow them with excellence until the Day of Judgment.

"To proceed, you have sent us a letter in which you ask the *fatwa* concerning belief in *tawassul* through the Prophets and Messengers, Blessings and Salutations be upon them, and the text of your question is: Is the person who believes in this (*tawassul*) a *mushrik* (one who worships other than ALLAH together with Him) or a *kafir* (disbeliever), and is his worship -- such as *salat*, *zakat*, *hajj*, and *sawm* -- sound or void (*sahiha am fasida*)? And you have asked for an exposition from the Glorious Book because it is the first source of legislation, and from the True Sunna because it holds the second rank in the derivation of proofs after the Noble Qur'an, and from the Consensus (*ijma'*) and the sayings of the pious early generations, may ALLAH be well pleased with them, because they are closer than us to the full understanding of ALLAH's Book and the Sunna of His Messenger.

"This is the answer which I give while asking ALLAH's help and His power and might:

Belief (*i'tiqad*) in *tawassul* through the Prophets and Messengers, Blessings and Peace be upon them, and through the Righteous Friends of ALLAH (*al-awliya' al-salihin*) upon whose goodness, righteousness, uprightness, and friendship with ALLAH there is general agreement, is true belief, not disbelief, and I consider it permissible, not forbidden; and

The person seeking such as the above as a means to ALLAH in order that his need be fulfilled is a believer and one who declares the oneness of ALLAH, not one who worships other than ALLAH together with Him, and all his acts of worship are sound.

"Among the proofs for this from Qur'an: ALLAH the Blessed and the Exalted said: "O ye who believe, fear ALLAH and seek ye the means to Him" (5:35) in Surat *al-Ma'ida* verse 35 *juz'* 6. Some of the scholars of Islam have derived from this verse a proof for the legality of seeking help and a means to ALLAH through the righteous ones among His servants, and of considering them a means between ALLAH the Almighty and His servants for the fulfillment of needs provided that the person making *tawassul* believes that the effective doer (*al-fa'`al*) is ALLAH and none other. If one thinks otherwise, he has committed disbelief, may ALLAH the Exalted protect us!

"Also among the proofs from Qur'an for *tawassul* is the saying of ALLAH the the Blessed and the Exalted: "Had they but come to thee when they had wronged themselves, and asked ALLAH forgiveness, and the Messenger had asked forgiveness for them, they would have found ALLAH Oft-Returning, Merciful" from sura al-Nisa' verse 64 *juz'* 5. Ibn Kathir said in explanation of this verse: ALLAH the Exalted advises those who disobey and those who sin, when they commit their mistakes and disobedience, to come to ALLAH's Messenger and seek ALLAH's forgiveness in his presence and ask him (the Prophet) to forgive them. If they do this, ALLAH relents towards them, grants them mercy, and forgives them; whence He said: "They would have found ALLAH Oft-Returning, Merciful."

"Ibn Kathir continues: A large number of the scholars, among whom is Shaykh Abu Mansur al-Sabbagh in his book *al-Shamil*, have mentioned the well-known account related by al-'Utbi' who said: As I was sitting by the grave of the Prophet, a Bedouin Arab came and said: Peace be upon you,

O Messenger of ALLAH! I heard that ALLAH said: "If they had only, when they were unjust to themselves, come unto thee and asked ALLAH's forgiveness, and the Messenger had asked forgiveness for them, they would have found ALLAH indeed Oft-returning, Most Merciful," so I have come to you asking forgiveness for my sin, seeking your intercession with my Lord (*mustashfi`an bika ila rabbi*). Then he began to recite poetry:

*O best of those whose bones are buried in the deep earth,  
And from whose fragrance the depth and the height  
Have become sweet,  
May my life be the ransom for a grave which thou inhabit,  
And in which are found purity, bounty, and munificence!*

"Then he left, and I dozed and saw the Prophet in my sleep. He said to me: O `Utbi`, run after the Bedouin and give him glad tidings that ALLAH has forgiven him. This is the end of Ibn Kathir's discourse.

"Here now is the proof from the noble hadith. The following hadith was extracted by the following masters of hadith among the Imams: Ibn Khuzayma in his *Sahih* (the rank of which approximates that of *Sahih Muslim*), al-Nasa'i in his book *`Amal al-yawm wa al-layla*, al-Tirmidhi in his *Jami`* and he said of it *hasan sahih gharib*, that is, with respect to the fact that only Abu Ja'far `Umayr Ibn Yazid al-Khutami al-Madani al-Basri narrates it, and he is *thiqa* (trustworthy) according to Nasa'i and Ibn Ma'in, therefore the fact that it is *gharib* does not jeopardize its rank of *sahih*. Ibn Majah also narrated it and confirmed Abu Ishaq [Ibn Rahawayh] who declared it *sahih*, and so did al-Hakim in his *Mustadrak* who said: "It is sound according to the criterion of Bukhari and Muslim," and Dhahabi confirmed him.

"From `Uthman Ibn Hunayf: He was with the Prophet at the time a blind man came to him complaining of his lack of eyesight, etc. This is a sound hadith in which the Prophet explicitly orders those who have a certain need to make *tawassul* and call him in his absence -- both in his life and after his death. This is precisely what the Companions understood from him, as his order to any given person in the Community is directed to all the Community in every time as long as there is no proof that it is specific to an individual. What then if there is proof to the contrary -- i.e. that it is not specific to an individual? Tabarani related in his *Mu`jam al-kabir* and *Mu`jam al-saghir* that a man in need used to try to visit `Uthman Ibn `Affan frequently, etc. Tabarani said the hadith was sound and Bayhaqi narrated it in *Dala'il al-nubuwwa* with a good chain."

Abu Sulayman Suhayl al-Zabibi  
Imam of Masjid al-Najjarin  
(Damascus, Syria)

**FATWA OF MUSTAFA IBN AHMAD IBN AL-HASAN  
AL-SHATTI AL-HANBALI AL-ATHARI AL-DIMASHQI (1856-1929 C.E.)**

**F**rom the 1994 Waqf Ikhlas offset reprint of al-Shatti's *al-Nuqul al-shar'iyya fi al-radd `ala al-wahhabiyya* (The Legal Proof-Texts Concerning the Reply to the Wahhabi Sect)

ALLAH said:

1. *Fa istagthahu al-ladhi min shi'atihi* (28:15) "The man of his [Musa's] own people appealed to him [P: asked him for help] against his foe."<sup>40[40]</sup>

2. *Wa law annahum idh zalamu anfusahum ja'uka fa istaghfarullah...* (4:64) "If they had only, when they were unjust to themselves, come unto thee [Muhammad] and asked ALLAH's forgiveness, and the Messenger had asked forgiveness for them [P: and asked forgiveness of the Messenger], they would have found ALLAH indeed Oft-returning, Most Merciful."

If a Wahhabi says: "This is specific to him (the Prophet) being alive," we say there is unanimity and the clearest evidences about the Prophet being alive in his honored grave.

The rule of this noble verse is applicable now and any time ALLAH wills. This is why you see that all scholars recommend reading this verse when visiting his honored grave.<sup>41[42]</sup> This fact cannot be hidden from anybody who has studied the sayings of the scholars in this respect. There is no need to detail it again. Anyone who claims a contrary interpretation has to bring evidence to that effect. And how will he get such evidence when many other verses teach the believers to seek shelter with the Prophet?[and more over if a person who rejects Tawassul says that this is only restricted to the Prophet in his life then we can also ask a question: do you think these allegorical verses of the Qur'an or the verses of the Qur'an in all or in part aren't applicable in the contemporary world?]. Rather the two greatest mufasssireen Imam Qurtubi and Imam Ibnul katheer have showed the contemporary meaning of the verse in their Tafaseer of this verse]

Among such verses are: *al-nabiyyu awla bil mu'minina min anfusihim* (33:6) "The Prophet is closer to the believers than their own selves, and his wives are (as) their mothers," and *wa ma arsalnaka illa rahmatan lil `alamin* (21:107) "We did not send you except as a Mercy to the worlds. This is exactly what was understood by the father of humanity, Adam, from the juxtaposition of the name of the Prophet to Almighty ALLAH's name. Adam understood that the Prophet is the intermediary and the means to Him, so he sought intercession through him to his Lord in order to be forgiven; and he was forgiven as has been established."<sup>42[43]</sup>

As for the verses and ahadith which have been put forward by the Wahhabis such as the following: *ud'uni astajib lakum* (40:60) "Call on [P: pray unto] me; I will answer [P: hear] your prayer"; *fa firru ila ALLAH* (51:50) "Therefore flee unto ALLAH"; *wa in yamsak ALLAHu bi durrin fa la kashifa lahu illa hu* (6:17, 10:107) "If ALLAH touch thee with affliction, none can remove it [P: relieve therefrom] but He", "If ALLAH do touch thee with hurt, there is none can remove it but He"; *wa nahnu aqrAbu ilayhi min habl al-warid* (50:16) "For We are nearer to him than his jugular vein"; Hadith: *idha ista`anta fa ista`in billah* "If you ask for help, then ask help from ALLAH" etc; these

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<sup>40[40]</sup>The Qur'anic translation used for this section is that of Yusuf Ali (Revised King Fahd edition) unless marked by a "P" which indicates that of Muhammad Marmaduke Pickthall.

<sup>42[43]</sup>This is a reference to the hadith of `Umar: "When Adam made his mistake..." that concerns Adam's seeking forgiveness for the sake of the Prophet Muhammad. This hadith is accepted as authentic by some scholars and rejected as inauthentic by others and I (ruhan) say that this hadith is with this sanad inauthentic but as we have shown above in this small book, it has got supporting narrations especially that of Maysara which has a jayyid (good) sanad.

verses do not support the Wahhabis' claim that it is prohibited to use the means of Prophets and the pious. This is very clear. Those who agree among Muslims about the permissibility and recommendability of seeking the Prophets and pious ones as means never meant to suppose any effective power as originating in them. They never believed such a belief at all! Rather, all Muslims believe that ALLAH Almighty is the doer of His own free deliberation, and He alone is the giver and taker of existence, of benefit, and harm. This is one of the basic beliefs in Islam. The scholars never considered seeking the means of Prophets and the pious ones as consisting in *mimman ittakhadha min dunillahi andadan* or "taking equals other than ALLAH" as the Wahhabis have claimed. (I would like to humbly submit: if one makes this statement: o ALLAH I invoke you and ask you to increase my sons and daughters in number and I present to you the means of your Prophet or I ask you for the hurmatt of your Prophet or I ask you for the sake of your Prophet or I take my means to you as your Prophet; then how do these ahaadith and Qur'anic verses allude to such kind of an invocation.?? here we don't CALL upon anyone except ALLAH and there is no shirk or even a thing that can lead to shirk according to the Qur'an and Sunnah. Rather here a person takes someone as a means because he considers the Prophet to be the beloved of ALLAH and so ALLAH may show his mercy and love towards the people also and thus the usage of such words may bring the duaa closer to ALLAH for acceptance. Where is any kind of "shirk" or "kufr" or haraam in it.???)

How dare they use for evidence to support their school of thought verses like: *wa la ya'murukum an tattakhidhu al-mala'ikata wal-nabiyyina arbaban* (3:80) "[P:] And He commanded you not that ye should take the angels and the Prophets for lords" and the like! This is a clear manipulation of the meaning of the verse and a use of something out of its proper place. If you mention the specious argument of those who forbid using an intermediary, namely that they see the common people often requesting from the pious ones, whether living or dead, what should properly be requested only from ALLAH Almighty: that is open to question in our opinion and not a proven fact as Ibn Taymiyya overtly misrepresents it in many of his books and treatises! For he discusses something to that effect in relation to the hadith of the blind man when he begins with the words: "Concerning this [*tawassul*] there is the hadith of the blind man..." This is a summation of his opposition to the issue at hand: "And they find that the common people say to the saint (*wali*): Do such-and-such for me, and these words that they use suggest an influence on their part which properly belongs only to ALLAH Almighty."

I answer that these confusing expressions must be interpreted figuratively, and the proof for their having to be taken figuratively is that they originate in the mouth of a pure monotheist (*muwahhid*). Therefore, if the common person is asked of the soundness of his belief in what he is saying, he will answer that ALLAH alone is the Most Effective Doer (*al-Fa'al*) without partner; and that he asks of those great ones who are honored by ALLAH and brought near Him because they mean by that to use them as their intermediaries to reach their goal which is ALLAH Almighty. The reason that they have recourse to the pious ones is that the latter have been placed high by ALLAH Himself and He is the One who holds them in such consideration and they obtain what they desire from Him, as He Himself has said.

We concede that it is good to recommend to the common people that they observe the path of good manners towards ALLAH Almighty in making their requests; indeed it is a part of ordering the good and forbidding the reprehensible. However, it is not correct for us to forbid them from seeking means and using help in absolute terms. How can that be done when ALLAH Almighty said: "The man of his (Musa's) own people appealed to him against his foe" (28:15)?

# OPINION OF THE DEOBANDI AALIM MAULANA ASHRAF ALI THANVI ON TAWASSUL AND SHAFAT:

Mawlana Ashraf ‘Ali Thanwi, commenting on the blessings of the holy Prophet (ﷺ) in his book *Nashr-ut-tib*, writes: “It was transparently reflected from the foreheads of his ancestors. It was his universal light that persuaded ALLAH to accept Adam’s repentance; again it was his light that salvaged Nuh (عليه السلام) from the tempestuous waves and transformed the glowing coals of fire into the blossoms of flowers for Ibrahim (عليه السلام).

The panegyric that his uncle ‘Abbas composed in his praise has some of the verses as follows:

*And you were with ALLAH’s Friend when he faced the ordeal of the fire. How could your light in his back burn him out?*

*And when you were born, the earth was lighted up and the cosmos turned into a place of radiance.*

*So we in this light And illumination are passing through the way of guidance.*

The holy Prophet (ﷺ) listened to these verses by ‘Abbas with rapt attention and expressed his appreciation instantly. If they were grounded in mere fantasy, he would have stalled him in his tracks. Since he did not do so, it proves that he was in agreement with the substance of the verses and therefore, this is a form of tradition which is embodied in the form of address or delivery.

Besides, Mawlana Ashraf ‘Ali Thanwi, has named the thirty-eighth part of his book as “intermediation through the Prophet (ﷺ) at the time of supplication.” In this part, after mentioning a tradition attributed to ‘Uthman bin Hunayf, he writes: “It proves that just as intermediation through someone’s supplication is valid, similarly, reliance on someone in the supplication for intermediation is also valid.” When during the period of ‘Uthman bin ‘Affan, ‘Uthman bin Hunayf asked a petitioner to utter the same supplication which the Prophet (ﷺ) has taught to the blind Companion, Mawlana Ashraf ‘Ali Thanwi makes it the basis of establishing the validity of intermediation after death. In addition, he has proved the relevance of intermediation through someone other than a Prophet (عليه السلام) by ‘Umar’s intermediation through ‘Abbas. Mawlana Thanwi has also declared the act of intermediation through the Prophet’s grave during the time of ‘A’iShah as valid. Finally, after reproducing ‘Utbi’s tradition in which a bedouin had called on the Prophet’s grave for the repentance of his sins, as we have explained in reference to the 64th verse of surah an-Nisa’ in the 3rd section of chapter five, he writes: “As it happened in the early days, and there is no contradiction of it, it has acquired the status of a proof.”



**REPUDIATION OF THOSE WHO COMPARE TAWASSUL AND ASKING INTERCESSION TO THE CHRISTIAN WORSHIP OF JESUS AND THE SAINTS, AND OF THOSE WHO LIMIT THE QUANTITY OF PERMISSIBLE SALAWAT ON THE PROPHET IN ANY WAY OR FORM**

**A**s for the specious comparison by some "Salafis" of Muslims making *tawassul* through the Prophet to the Christian worship of Jesus, or Muslims making *tawassul* through *awliya* to the Christian worship of saints, we ask ALLAH to reform those who make such comparisons and stray so widely from the right path in their views as to forget, by ignorance or design, that Muslims are strict monotheists who worship ALLAH alone and use the blessings of particular acts, times, places, and persons to benefit them, not as objects of worship. If they persist in not seeing the difference between taking one as an object of worship on the one hand, and using one as a means to obtain blessings on the other, we ask ALLAH for protection from such misguidance, for persistence in making analogies between the doctrines of Muslims and Christians in disregard of their fundamental disparity is a characteristic of the enemies of Islam.

One deviant sect in particular among these enemies of *tawassul* are the *bukhala'* or misers who wish to curtail sending "too much blessings and peace" on the Prophet on the pretense that it would foster worship of the Prophet. They claim -- and what a detestable claim -- that "praising him too much would be like ascribing a partner to ALLAH." *Subhan ALLAH!* The Prophet explicitly declared their status in the hadith when he said: "The miser (*bakhil*) is he before whom my name is mentioned and he does not invoke blessings and peace upon me."<sup>43[44]</sup>

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<sup>43[44]</sup> Narrated by Tirmidhi (#3546 -- *hasan sahih gharib*), Nasa'i, Ibn Hibban, and al-Hakim. Bayhaqi also cites it in *Shu'ab al-iman* (2:213 #1565-1566).

ALLAH said:

"Verily, ALLAH and His angels send blessings on the Prophet. O believers! Invoke blessings upon him, and utmost greetings." (33:56)

The *bukhala'* have declared their opposition to ALLAH Himself, since ALLAH Himself is sending his *salat* on the Prophet. If ALLAH does something, can anyone compete with Him in that? If not, and if He gives the order nevertheless to do the same, then how can that same thing ever be "too much"? Even one *salat* of ALLAH on His Prophet is more than all the *salawat* jinn and mankind can ever make, even if they made it forever. For that reason, our *salat* on the Prophet can never be enough, nor does it consist of anything at all on our part, but is only our asking more *salat* **from ALLAH on him**: *ALLAHuma salli `ala Muhammad*, i.e. "O ALLAH, we beg You to send Your *salat* on Your Prophet."

It is beyond us how anyone can dare say that there is too much praise for the Prophet when his very name is the Praised One. The scholars have even said that ALLAH has cut the name of the Prophet from His Own Name, as we shall explain *insha ALLAH* in the section on the Prophet's Names. Suffice it to say here that the names of Muhammad, Ahmad, and Mahmud: "Praised One, Most Praised, and Praiseworthy," were never given to any one person before or after him; and ALLAH said, as read by al-Baydawi in his Commentary:<sup>44[45]</sup>

**ALLAH suffices as witness**  
**(That) Muhammad is the Messenger of ALLAH!**  
(48:28-29)

What differentiates the Muslims from the Jews? The Jews say *la ilaha illALLAH* but they never like to say *Musa rasulullah*. They are stingy in love for their Prophet. Christians similarly refuse to say *Isa rasulullah* although for other reasons. Both groups refuse to say *Muhammadun rasulullah* and that is where we differ. You cannot be Muslim without the latter, even if you are a believer in God. This makes the second part of the *Shahada* a requirement for entering Islam, and thus belief in the Prophet is a means for salvation from error and punishment. ALLAH never accepts anyone to come to Him saying "I love You directly": instead they must obey the order "If you indeed love ALLAH, then follow me, and ALLAH will love you" (3:31). Therefore love of ALLAH can only proceed from love of the Prophet and its sign is to praise him and invoke blessings upon him often, as he requested in the hadith *akthiru al-salat `alayya* ("Send much blessings upon me") which we cite below.

The scholars have explained that ALLAH's *salawat* or sending of blessings stands for *rahma* - mercy-- while the believers' *salawat* or invocation of blessings stands for *du'a* -- supplication.<sup>45[46]</sup> This verse on the *salawat* of ALLAH and His angels is absolute in sense and unrestricted with respect to quantity and time. In other words **ALLAH and His angels send blessings, peace, mercy, honor, gifts, and salutations upon the Prophet at all times and with boundless Abundance**. ALLAH orders the believers to invoke blessings upon him similarly, that is: incessantly, as far as they are able.

Furthermore, since the best remembrance is *la ilaha illALLAH*, a Muslim does not remember ALLAH except he also remembers the Prophet since he says directly after it: *muhammadun rasulullah*. This is established by ALLAH's saying: "Remember Me and I shall remember you"

<sup>44[45]</sup> al-Baydawi, *Anwar al-tanzil in Majma` al-tafasir* 6:34.

<sup>45[46]</sup> See Ibn al-`Arabi's commentary on Tirmidhi's Chapter on the Description of *salat* on the Prophet in *Tuhfat al-ahwadhi* and Tirmidhi's words to that effect (2:268, 2:271).

(2:152) as elucidated by the hadith: "Whoever invokes blessings upon me once, ALLAH sends ten blessings upon him."<sup>46[47]</sup> In this connection *al-hafiz* Sakhawi said:

Just as in the testimony of faith (*Shahada*) ALLAH has placed His Messenger's blessed name next to His own sacred name and has said that he who obeys the Prophet obeys Him and he who loves the Prophet loves Him, in the same manner He has related our invoking blessings upon the Prophet to His own blessings upon us. Therefore just as ALLAH said about His remembrance: "Remember Me and I will remember you," likewise is His assurance: "ALLAH sends ten blessings on the one who invokes a single blessing on the Holy Prophet," as it is established in the sound hadith.<sup>47[48]</sup>

Sakhawi mentions on the same page al-Qadi Abu Bakr Ibn al-`Arabi's similar explanation of the verse: "Whoso brings a good deed shall have ten the like of it" (6:160) as referring to the good deed of invoking blessings on the Prophet, in the light of the aforementioned hadith.

Anyone who dares claim that there is a limitation in quantity, quality, timeliness, or in any other aspect of invoking blessings and peace upon the Prophet has erred and strayed from the Qur'an, the Sunna, and the Religion of Islam. Be warned, Muslims who love your Prophet -- and every Muslim loves his Prophet -- about the dissemination of such false advice in your midst, which typifies the logic of those who cannot differentiate between worship and respect and are remiss in both, and typifies the hatred of non-Muslims for the central symbol of the Religion of Muslims -- Blessings and Peace upon him. Diminishing one's praise of the Prophet on the pretense that "it would foster his worship" is to imitate Iblis, who refused to prostrate to Adam on the claim that he only worships ALLAH.

Such are those who desire to extinguish ALLAH's light, but ALLAH will perfect His light in spite of them. None but non-Muslims cringe at the enthusiasm of the believers in invoking blessings on their Prophet. Such enthusiasm proceeds directly from the Prophet's own joy when he received news from Heaven of the immense mercy granted his Community for invoking blessings upon him:

Sahl Ibn Sa`d narrates: ALLAH's Messenger came out and met Abu Talha. The latter rose and went to him saying: "My father and mother be sacrificed for you, Messenger of ALLAH! I see joy and delight in your countenance?" The Prophet said: "Yes, for Gabriel has just come to me saying: O Muhammad, whoever among your Community invokes blessings upon you once, ALLAH records for Him ten meritorious deeds, erases from his register ten evil deeds, and raises him ten degrees because of it." al-Sakhawi said: "Our Shaykh (Ibn Hajar) graded it *hasan* without doubt."<sup>48[49]</sup>

Another extremely important reason why one must incessantly invoke blessings on the Prophet is that it is established in the hadith that "the *du`a* or invocation of the believer is suspended between heaven and earth as long as the invocation of blessings and peace upon your Prophet does not accompany it." Tirmidhi narrates this hadith from `Umar in the section of his *Sunan* entitled *Sifat al-salat `ala al-nabi*, and al-Qadi Abu Bakr Ibn al-`Arabi comments it thus:

The chain of men who narrate this is sound and both Malik and Muslim have cited it though not Bukhari. Such an utterance on the part of `Umar can only be a Prophetic legislation because it is not subject to opinion. It is strengthened by Muslim's narration of the Prophet's words: "If you hear the *mu'adhdhin*, repeat his words after him then invoke blessings upon me... then ask ALLAH to grant me *al-wasila*..."<sup>49[50]</sup>

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<sup>46[47]</sup> Narrated by Muslim, Abu Dawud, Tirmidhi (*hasan sahih*), Nasa'i, Ibn Hibban, Tabarani (*sahih*), and others.

<sup>47[48]</sup> Al-Sakhawi, *al-Qawl al-badi`* p. 132.

<sup>48[49]</sup> Al-Sakhawi, *al-Qawl al-badi`* p. 107.

<sup>49[50]</sup> Ibn al-`Arabi, *Tuhfat al-ahwadhi* 2:273-274.

It is established that invoking blessings on the Prophet is especially meritorious on Friday according to the following hadith:

"Invoke blessings upon me Abundantly on Friday because it is a day that is (particularly) witnessed and the angels witness it (Abundantly). As soon as a person invokes blessings on me his invocation is shown to me until he ends it." Abu al-Darda' said: "Even after (your) death?" The Prophet replied: "Verily, ALLAH has forbidden the earth to consume the bodies of Prophets."<sup>50[51]</sup>

**The Prophet explicitly confirmed that the believer gains by invoking blessings and peace upon him without restriction, even if one ceases all other forms of *du`a*.** This is established in the hadith:

Ubayy Ibn Ka'b said: "After one third of the night the Prophet used to get up. One such time he said: O People! Remember ALLAH! The *rajifa* [first blow of the Trumpet] is upon us! The *radifa* [second blow of the Trumpet]<sup>51[52]</sup> follows it. Death has come." Ubayy said: *ya rasulALLAH inni ukthiru al-salata `alayka fa kam aj`al laka min salati* "O Messenger of ALLAH, I make much *salawat* upon you as a habit. How much of my prayer should I devote to you?" The Prophet said: "As much as you like." Ubayy said: "A quarter?" The Prophet said: "As you like, but if you add to that it will be better for you." Ubayy then mentioned a third, then a half, then two thirds, and always the Prophet answered: "As you like, but if you add to that it will be better for you." Finally Ubayy said: *ya rasulALLAH inni uridu an aj`ala salati kullaha lak* "O Messenger of ALLAH, I want to devote my entire prayer (i.e. *du`a*) to you." Whereupon the Prophet said: "Then you will be freed from care and your sins will be forgiven." (Another version has: "Then ALLAH will suffice you in the matter of your worldly life and your hereafter.")<sup>52[53]</sup>

The scholars of Islam have contributed many commentaries on this important hadith, of which we cite the following from Shaykh al-Islam Ibn Hajar al-Haytami's *Fatawa hadithiyya* and from the *hafiz* al-Sakhawi's *al-Qawl al-badi`*:

(Haytami:) It is understood from the wording of these narrations that the meaning of the word *salat* in the expression: "I shall devote my *salat* to you" is *du`a* -- invocation... Then the meaning is: "There is a time in which I make *du`a* on behalf of myself: how much of that should I devote to you?" If this is established firmly, then consider what the Shaykh al-Islam *al-hafiz* Ibn Hajar said as reported from him by his student *al-hafiz* al-Sakhawi who particularly commended this saying of his: "This hadith constitutes a tremendous principle of

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<sup>50[51]</sup> Related by Ibn Majah with a sound chain through Abu al-Darda'. Also related with a sound chain from Aws Ibn Aws al-Thaqafi by Ahmad, Ibn Abi Shayba, Abu Dawud, al-Nasa'i, Ibn Majah, al-Darimi, Ibn Khuzayma, Ibn Hibban, al-Hakim (*sahih*, confirmed by Dhahabi), Tabarani in his *Kabir*, and Bayhaqi in many places, some with the initial addition of the following: "The best of your days is Friday, for in it Adam was created, and in it his soul was taken back, and in it is the Blowing of the horn, and in it is the universal Seizure, therefore invoke blessings upon me Abundantly on Friday," etc.

The first part (concerning the order to invoke more *salat* on Friday and the disclosure of this invocation to the Prophet) is related by Bayhaqi in *Shu'ab al-Iman* through Abi Umama, Anas, and Abu Mas'ud al-Ansari, and by al-Hakim in his *Mustadrak* from the latter. Shafi'i in his *Musnad* relates the first part only ("Invoke blessings upon me Abundantly on Friday") *mursal* from Safwan Ibn Salim.

<sup>51[52]</sup> These are Mujahid's glosses as related by Bukhari in his *Sahih* (Riqaq ch. 43).

<sup>52[53]</sup> Narrated by Tirmidhi (Qiyama 23 -- *hasan sahih*), Ahmad (5:136, 2:527), Abu Dawud (2041), al-Hakim (*sahih*), and al-Bazzar through various chains. al-Dhahabi narrates it from one of his Shaykhs, Tahir Ibn `Abd ALLAH al-`Ajami, in *Mu`jam al-shuyukh: al-mu`jam al-kabir* (Ta'if: maktabat al-siddiq, 1408/1988) 1:311 (#342).

the Religion for whoever makes *du`a* after his recitation and says: O ALLAH, grant our Master ALLAH's Messenger the reward of this worship."<sup>53[54]</sup>

(Sakhawi:) *Salat* in this hadith means invocation (*du`a*) and habitual devotion (*wird*) in the following sense: "There is a time in which I make *du`a* on behalf of myself: how much of that should I devote to you?" The Prophet did not consider that he should place a limit for him in this respect in order not to close the gate of superAbundance for him. Accordingly he persisted in giving Ubayy the choice at the same time as he stressed for him surplus in invocation until Ubayy said: "I shall devote my entire prayer to you." That is: I shall invoke blessings upon you instead of asking anything for myself. Whereupon the Prophet said: "Then you will be freed from care," that is: do not worry either for your Religion or for your worldly need, because invoking blessings on me includes both remembrance of ALLAH and rendering honor to the Prophet; and the sense of this is an indication to Ubayy that he is actually invoking for himself, as confirmed by the Prophet's report on behalf of his Lord: "Whoever is occupied from beseeching Me because of remembering Me, I shall grant him the best of what I grant those who beseech."<sup>54[55]</sup> Know then that if you make most of your worship consist in invoking blessings upon your Prophet, ALLAH will suffice you in the matter of your worldly life and your hereafter.<sup>55[56]</sup>

However, according to the party of the *bukhala'* -- the mean and miserly -- to follow the Prophet's advice in this matter "would foster his worship"! How far is this "Salafi" opinion from the Qur'an and the Sunna! In 1,400 years of sending *salawat* on the Prophet far more Abundantly than in our age, we have never witnessed what they claim; how then do they want us to fear its occurrence now? Have they forgotten that the Prophet specifically said: "Those closest to me in the hereafter are those who invoked blessings upon me the most (in dunya)"<sup>56[57]</sup> and "No people sit at length without mentioning ALLAH and invoking blessings on His Prophet except they will incur dissatisfaction from ALLAH (or: dissatisfaction on the Day of Rising): if He likes He will punish them and if He likes He will forgive them"<sup>57[58]</sup>? Rather, they are intent on hindering Muslims from expressing love for their Prophet through invoking blessings upon him, celebrating his birth, reading his life story, and encouraging each other towards knowing him and loving him more than their own parents and children. This is the great characteristic of this Community which its enemies wish to eradicate: we know our Prophet; we keep his status high; we prefer his Sunna to all other lifestyles; and we cherish his love among us more dearly than our own lives and properties.

The following is a list of the principal benefits obtained by invoking blessings on the Prophet as compiled by the *hafiz* al-Sakhawi in his book devoted to the topic, entitled *al-Qawl al-badi' fi al-salat `ala al-habib al-shafi'* (The Radiant Discourse Concerning the Invocation of Blessings on the Beloved Intercessor):

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<sup>53[54]</sup> al-Haytami, *Fatawa hadithiyya* p. 18.

<sup>54[55]</sup> Narrated from Ibn `Umar by Tabarani with a "soft" chain *bi sanadin layyin* according to Ibn Hajar in *Fath al-bari* (Beirut, 1989 ed. 11:161, #6329), i.e. the narrations of one or more of the narrators, although retained, need investigation. Cf. the definition of *layyin* in *Muqaddimat Ibn al-Salah* (p. 239 of the 1974 Egyptian ed.) and Nawawi's *Taqrib* (p. 51 of the 1987 Beirut ed.). However, Ibn Hajar considers this hadith authentic (11:177, #6345). Also narrated by Bukhari in his *Tarikh* (2:115), Abu Nu`aym in *al-Tarhib* (1337), Ibn `Abd al-Barr in *al-Tamhid* (6:46), and Bayhaqi in *Shu`ab al-iman* (1:413-414 #573-574). Also narrated from Abu Sa`id by Tirmidhi (last hadith of Thawab al-Qur'an #2926, *hasan gharib*) with the wording "Whoever is occupied by the Qur'an and My remembrance..."

<sup>55[56]</sup> al-Sakhawi, *al-Qawl al-badi'* p. 133.

<sup>56[57]</sup> Tirmidhi (*hasan gharib*), Ibn Hibban in his *Sahih*, al-Bukhari in his *Tarikh al-kabir*, Ibn Bashkuwal, Ibn Abi `Asim, Abu Nu`aym, al-Sakhawi in *al-Maqasid al-hasana* (#268) and *al-Qawl al-badi'* (p. 125), and Bayhaqi in *Shu`ab al-iman* (2:212-213 #1563-1564).

<sup>57[58]</sup> Narrated from Abu Hurayra and Abu Sa`id al-Khudri by Ahmad, Tirmidhi (*hasan sahih*) in the beginning of the Book of *Da`awat*, Ibn Hibban in his *Sahih*, Ibn Majah in his *Sunan*, Ibn al-Sani in *`Amal al-yawm wa al-layla* p. 443, and by al-Hakim in the *Mustadrak* (1:496) who said it is *sahih*.



Among the rewards of one who performs *salat* upon ALLAH's Messenger are the following:

The *salat* -- blessing -- of ALLAH, His angels, and His Prophet on that person;  
 the expiation of his faults;  
 the purification of his works;  
 the exaltation of his rank;  
 the forgiveness of his sins;  
 the asking of forgiveness for him by his own *salat*;  
 the recording of rewards the like of Mount Uhud for him and his repayment in superAbundant measure;  
 the comfort of his world and his hereafter if he devotes his entire *salat* to invoking blessings upon him;  
 the obliteration of more faults than that effected by the manumission of a slave;  
 his deliverance from affliction because of it;  
 the witnessing of the Prophet himself to it;  
 the guarantee of the Prophet's intercession for him;  
 ALLAH's pleasure, mercy, and safety from His anger;  
 admission under the shade of the Throne for him;  
 preponderance of his good deeds in the Balance;  
 his admission to drink from the Prophet's Pond;  
 his safety from thirst and deliverance from the Fire;  
 his ability to cross the Bridge swiftly;  
 the sight of his seat in Paradise before he dies;  
 numerous wives in Paradise;  
 the preponderance of his *salat* over more than twenty military conquests;  
 its equivalency to giving alms to the needy;  
 its being *zakat* and purification for him;  
 his wealth will increase because of its blessing;  
 more than one hundred of his needs will be fulfilled through it;  
 it constitutes worship;  
 it is the most beloved of all deeds to ALLAH;  
 it beautifies meetings;  
 it cancels out poverty and material duress;  
 it lets him expect and find goodness everywhere;  
 it makes him the most deserving of goodness;  
 he benefits from it as well as his children and theirs, as well as those to whom its reward is gifted in the register of his good deeds;  
 it brings him near to ALLAH and to His Prophet;  
 it is a light that helps him against his enemies;  
 it cleans his heart of hypocrisy and rust;  
 it commands the love of people and the sight of the Prophet in dreams;  
 it forbids slander (*ghiba*) against him;

In sum, it is among the most blessed, most meritorious, most useful of deeds in Religion and in the life of the world, and carries desirable rewards other than all this for those who are clever and eager to acquire the deeds which constitute treasures for them, and harvest the most flourishing and glowing of hopes. They do this by focusing on the deed that includes all these tremendous merits, noble qualities, manifold and all-encompassing benefits which are not found together in any other. Nor do they characterize any other human action or speech except this: *sALLAHu `alayhi wa sAllama tasliman Kathiran* -- may ALLAH bless him and greet him Abundantly.<sup>58[59]</sup>

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<sup>58[59]</sup> al-Sakhawi, *al-Qawl al-badi`* p. 98.

**DARUD TAJ: INVOCATION OF BLESSINGS  
UPON THE PROPHET KNOWN AS  
"INVOCATION OF THE CROWN"**

The following is a transliteration and translation of a famous invocation of blessings on the Prophet entitled *Darud taj* or "Invocation of the Crown" which is especially well known in the Indian subcontinent:

**Transliteration**

*ALLAHumma salli `ala sayyidina wa mawlana Muhammad*  
*sahibi al-taji wal-mi`raji wal-buraqi wal-`alam*  
*dafi` al-bala'i wal-waba'i wal-qahti wal-maradi wal-alam*  
*ismuhu maktubun marfu`un mashfu`un manqushun fi al- lawhi wal-qalam*  
*sayyidi al-`arabi wal-`ajam*  
*jismuhu muqaddasun mu`attarun mutahRuhanmunawwarun fil-bayti wal-haram*  
*shams al-duha badr al-duja sadr al`ula nur al-huda*  
*kahf al-wara misbah al-zulam*  
*jamil al-shyam shafi` al-umam sahib al-judi wal-karam*  
*wALLAHu `asimuhu wa jibrilu khadimuhu wal-buraqu markAbuhu*  
*wal-mi`raju safaruhu wa sidratu al-muntaha maqamuhu*  
*wa qaba qawsayni matlubuhu*  
*wal-matlubu maqsuduhu wal-maqsudu mawjuduhu*  
*sayyid al-mursalin khatim al-nabiyyin*  
*shafi` al-mudhnibin anis al-gharibin*  
*rahmatun li al-`alamin*  
*rahat al-`ashiqin murad al-mushtaqin*  
*shams al-`arifin siraj al-salikin misbah al-muqarrabin*  
*muhibb al-fuqara' wal-masakin*  
*sayyid al-thaqalayn*  
*nabiyy al-hamayn*  
*Imam al-qiblatayn*  
*wasilatina fi al-darayn*  
*sahibi qaba qawsayn*  
*mahbub rabbi al-mashriqayni wal-maghribayn*  
*jadd al-hasani wal-husayn*  
*mawlana wa mawla al-thaqalayn*  
*Abi al-Qasimi MUHAMMAD Ibni `Abdillah*  
*nurin min nurillah*  
*ya ayyuha al-mushtaquna bi nuri jamalihi*

*sallu `alayhi wa alihi wa sallimu taslima*

*ALLAHumma salli `ala Muhammadin wa `ala ali Muhammadin wa sallim*

### Translation

O ALLAH, send blessings and Peace upon our Master and Patron Muhammad,

The Owner of the Crown and the Ascent and the Buraq and the Standard,  
The Repeller of Affliction and Disease and Drought and Illness and Pain.

His name is written on high, served and engraved in the Tablet and the Pen,  
The Leader of All, Arabs and non-Arabs,  
Whose body is sanctified, fragrant, and pure,  
Illumined in the House and the Haram,

The Sun of Brightness, the Full Moon in Darkness,  
The Foremost One in the Highest Fields, the Light of Guidance,  
The Cave of Refuge for Mortals, the Lamp That Dispels the Night,  
The Best-Natured One, The Intercessor of Nations,  
The Owner of Munificence and Generosity.

ALLAH is his Protector, Gabriel is his servant.  
The Buraq is his mount, the Ascent is his voyage,  
The Lote-Tree of the Furthestmost Boundary is his station,  
Two Bow-Lengths or Nearer is his desire,  
His desire is his goal, and he has found his goal,

The Master of the Messengers, the Seal of the Prophets,  
The intercessor of sinners, the friend of the strangers,  
The Mercy for the Worlds,  
The rest of those who burn with love, the goal of those who yearn,

The sun of knowers, the lamp of travellers,  
The light of Those Brought Near,  
The friend of the poor and destitute,

The master of Humans and Jinn,  
The Prophet of the Two Sanctuaries,  
The Imam of the Two *Qiblas*,

Our Means in the Two Abodes,  
The Owner of *Qaba Qawsayn*,  
The Beloved of the Lord of the Two Easts and the Two Wests,

The grandfather of al-Hasan and al-Husayn,  
Our patron and the patron of Humans and Jinn:  
Abu al-Qasim MUHAMMAD Son of `Abd ALLAH,  
A light from the light of ALLAH.

O you who yearn for the light of his beauty,  
Send blessings and utmost greetings of peace  
Upon him and upon his Family.

## ANOTHER INVOCATION OF BLESSINGS AND PEACE UPON THE PROPHET

This is another well-known invocation of blessings and peace upon the Prophet. Some of the words in it come from the Ansar who greeted the Prophet with outpourings of joy and acclamation when he entered Madina for his Emigration there.<sup>59[60]</sup> On this chapter the Companion al-Bara' Ibn `Azib narrates:

The first people who came to us (in Medina) were Mus`ab Ibn `Umayr and Ibn Umm Maktum who were teaching Qur'an to the people. Then there came Bilal, Sa`d, and `Ammar Ibn Yasir. After that `Umar Ibn al-Khattab came along with twenty other Companions of the Prophet. Later on the Prophet himself came and I had never seen the people of Medina so joyful as they were on the arrival of ALLAH's Apostle, for even the slave girls were saying, "ALLAH's Apostle has arrived!" Before his arrival I had already memorized the Sura starting with: "GLORIFY THE NAME OF YOUR LORD, THE MOST HIGH" (87:1) together with other Suras of *al-Mufasssal*.<sup>60[61]</sup>

Blessings and peace on the one who said: "I was sent to all people without exception"<sup>61[62]</sup> and "I was sent only as Mercy. I was not sent as a punishment."<sup>62[63]</sup>

*ya nabi salam `alayka  
ya rasul salam `alayka  
ya habib salam `alayka  
salawatullah `alayka*

O Prophet, Peace be upon you.  
O Messenger, Peace be upon you.  
O Beloved, Peace be upon you.  
The Blessings of ALLAH be upon you.

*tala`a al-badru `alayna  
min thaniyyat al-wada`  
wajaba al-shukru `alayna  
ma da`a lillahi da`*

The full moon has risen over us  
From the mountains of al-Wada`.  
We shall ever give thanks for it  
As long as there will be callers to ALLAH.

*anta shamsun anta badrun  
anta nurun fawqa nur  
anta iksiru al-wujud  
anta misbah al-sudur*

You are a sun, you are a full moon,

<sup>59[60]</sup> See the relevant section in Ibn Kathir's history *al-Bidaya wa al-nihaya*.

<sup>60[61]</sup> English *Sahih Bukhari*, Volume 5, Book 58, Number 262. *al-Mufasssal* is a name for the last part of the Qur'an beginning with al-Hujurat, or Qaf, or al-A`la.

<sup>61[62]</sup> *Bu`ithu ila al-nasi `ammatan / kaffatan*. Narrated by Ahmad (3:304), Bayhaqi in the *Sunan* (2:433), Ibn Kathir in his *Tafsir* (2:112, 281, 3:389, 4:397, 6:101, 506, 512), Tabarani in the *Kabir* (12:413), and others. al-Haythami said in *Majma` al-zawa'id* (8:259-261): "The narrators in Ahmad's chain are trustworthy."

<sup>62[63]</sup> Narrated by Muslim in his *Sahih*: *innama bu`ithu rahmatun wa lam ub`athu `adhaban*.

You are light upon light,  
 You are the quintessence of existence,  
 You are the lamp in every breast

*ashraqa al-badru `alayna  
 fakhtafat minhu al-budur  
 mithla husnik ma ra'ayna  
 qattu ya wajh al-surur*

The full moon has risen over us  
 Eclipsing all other moons.  
 Such as your beauty we have never seen  
 No, never, O face of delight!

*ya habibi ya muhammad  
 ya `arus al-khafiqayn  
 ya mu'ayyad ya mumajjad  
 ya Imam al qiblatayn*

O My beloved, O Muhammad,  
 O bridegroom of the East and the West,  
 The one ALLAH vindicated and exalted,  
 O Imam of the Two Directions!

*ya nabi salam `alayka  
 ya rasul salam `alayka  
 ya habib salam `alayka  
 salawatullah `alayka*

Abundant Blessings and Greetings of Peace upon the Prophet, his Family, and his  
 Companions.  
 May ALLAH fill us with the love of the Prophet and the light of His guidance. Ameen.



## REFUTING SHAYKH ALBANIS WORDS ABOUT THE AHADITH OF TAWASSUL:

Following is a concise refutation of a recent dissertation by the "Salafi" Shaykh Albani (May ALLAH forgive and have mercy on him) entitled *Tawassul: Its Types and Its Rulings* currently distributed in translation among English-speaking Muslims by his supporters in order to replace with "Salafi" ideology the understanding of *Ahl al-Sunna* regarding *tawassul*.<sup>63[64]</sup> It will be seen with ALLAH's permission that the commentary of Albani (May ALLAH forgive and have mercy on him) is a proof against "Salafis" and all those who follow new teachings instead of clinging to the *sawad al-a'zam* or massive majority of scholars. Their pretext that "there is disagreement about *tawassul*" and that "we follow proof, not scholars" is a sham. There is no disagreement about *tawassul* among *Ahl al-Sunna* except the dissent of some lone voices in the matter, such as Ibn Taymiyya who declared travel undertaken to visit the Prophet an act of disobedience: this is not disagreement but *shudhudh* or dissent, as classified by Imam Ahmad in speaking of the disagreement of the lone scholar with the consensus. There seems to be little doubt that Albani (May ALLAH forgive and have mercy on him) has achieved the same dubious distinction of dissenting with one and all, as he proudly admits in the following lines of his book, especially the second sentence which we have emphasized:

Imaam Ahmad allowed *tawassul* by means of the Messenger alone, and others such as Imaam ash-Shawkaanee allowed *tawassul* by means of him and other Prophets and the Pious. [Note that he omits to mention Imam Malik and Imam Shafi'i as permitting *tawassul* also.] However we [i.e. Albani (May ALLAH forgive and have mercy on him) and his party], as is the case in all matters where there is disagreement, follow whatever is supported by the proof whatever that is, without blindly sticking to the opinions of men.<sup>64[65]</sup>

The proofs that Albani (May ALLAH forgive and have mercy on him) alone purports to see -- against what the majority understand -- are characteristic of the "Salafi" method. As the scholars who debate them well know, the "Salafi" method consists in a lack of method in and a non-recognition of any of the established principles of the derivation of rulings from the primary sources other than what fits the purpose of their position at the time. Scholars of *Ahl al-Sunna* may traditionally familiarize themselves with the *Fiqh* and the *usul* of other than their own school, but this is impossible to do with the "Salafis," because they completely lack any type of method and shift constantly from one position to another depending on the purpose at hand. Albani (May ALLAH forgive and have mercy on him) has achieved particular notoriety for his contamination of the field of hadith scholarship with this systematic unaccountability and free-lance style.

As we will see in the section on *salat* in the present work, Albani (May ALLAH forgive and have mercy on him) had previously suggested altering the prayer by changing the words *as-salamu `alayka ayyuha al-nabi* to *as-salamu `ala al-nabi* in the *taShahhud* whereas the Prophet explicitly said, as related in Bukhari and Muslim: "Pray as you see me pray," and: "Who innovates something in this matter of ours (meaning religion), it is *radd* (rejected)." And here is Albani (May ALLAH forgive and have mercy on him) now trying to alter the *tawassul* through the Prophet which is valid for all and for all times, and reduce it to a one-time *du`a* of the Prophet valid only for a single man in the Prophet's time. But, as the Prophet said: "There is no preventing what ALLAH has given, and there is no avoidance of what He has decreed."<sup>65[66]</sup>

1. ALBANI (May ALLAH forgive and have mercy on him)'S TAMPERING WITH THE HADITH ITSELF

<sup>63[64]</sup> M. Nasir al-Din al-Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Its Rulings*, trans. Dawud Burbank (Birmingham: al-Hidaayah, 1995).

<sup>64[65]</sup> Albani (May ALLAH forgive and have mercy on him), *Tawassul* p. 38.

<sup>65[66]</sup> Bukhari, Muslim, Abu Dawud, and Ahmad.

It is reported by Ahmad and others with an authentic chain of narration from Uthmaan bin Haneef [sic] "that a blind man came to the Prophet (SAW) and said, 'supplicate to Allaah that He should cure me.' So he (SAW) said, 'if you wish I will supplicate for you and if you wish I will delay that for that is better (and in a narration: and if you wish have patience and that is better for you).' So he said, 'supplicate to Him.' So he (SAW) ordered him to make wudoo, and to make wudoo well, and to pray two rak'ahs and to supplicate with this du'aa, 'O Allaah I ask you and turn to you by means of your Prophet Muhammad, the Prophet of mercy, O Muhammad I have turned by means of you (i.e. your du'aa) [sic] to my Lord in this need of mine, so that it may be fulfilled for me, O Allaah accept him as supplicant on my behalf, and accept my supplication for him (to be accepted for me) [sic].' He said, 'So the man did it and he was cured.'"

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings* p. 68**

1. Albani (May ALLAH forgive and have mercy on him) or his translator err on the narrator's name. This is the Companion `Uthman Ibn Hunayf, not Haneef, and his full name is Abu `Amr `Uthman Ibn Hunayf Ibn Wahb of Aws, may ALLAH be well pleased with him.<sup>66[67]</sup>

2. The wording of the hadith is: "O Muhammad I have turned **with you** (*bika*) to my Lord." It is not "O Muhammad I have turned by means of your *du`a* (*bi du`a'ika*) to my Lord." We shall see that this blatant interpolation of another term in lieu of the explicit wording of the hadith is central to Albani (May ALLAH forgive and have mercy on him)'s attempt to reword this hadith of the Prophet (we have already transcribed the complete and correct translation of this hadith above, in the section entitled SEEKING MEANS THROUGH THE PROPHET).

3. The blind man's final words are not "and accept my supplication for him" nor could they be, since he is not praying for the Prophet but for himself. He is imploring ALLAH to help him by means of the Prophet's intercession, not by means of his own, and he is practicing Islam, not egalitarianism!

The original Arabic is (in one of two versions in Ahmad): *WA tashaffa`ni fihi* which must be translated: "and join me to him in supplicating You (i.e. join my supplication to his)," as he is well aware that the likelihood of his being heard increases exponentially if it is linked to the Prophet's audience.

One may excuse the false suggestion that the man not only prays for the Prophet's intercession for him but also for his own interceding for the Prophet as stemming from a bad translation. However, the poor translation is just as deliberate as the misrendering of "O Muhammad I have turned by means of your *du`a* to my Lord," since Albani (May ALLAH forgive and have mercy on him), as we shall see, tries to adduce the supposed *du`a* of the blind man on behalf of the Prophet as additional evidence to support his idea that the *tawassul* in the hadith is by means of *du`a* and not by means of the person of the Prophet.

Furthermore the words of the blind man's final request "and join me to him in supplicating You" are not in all versions. They are not found in Ahmad's first version out of two, nor in Tirmidhi's version, nor in Ibn Majah's version, nor in Nasa'i's version, nor in the version retained by Imam Nawawi in his *Adhkar*!<sup>67[68]</sup> Why then does Albani (May ALLAH forgive and have mercy on him) cite it as the primary text instead of assigning it parenthetical mention, as he does with the phrase: "(and in a narration: and if you wish have patience and that is better for you)"? Because, as we have said, he wants to make the entire hadith revolve around *tawassul through the du`a of the Prophet as opposed to his person*, and he wants to adduce the blind man's own supposed *tawassul* through his own *du`a* as additional evidence of his claim, as we see below.

<sup>66[67]</sup> Ibn Hajar, *al-Isaba* 4:220 #5427.

<sup>67[68]</sup> Nawawi, *al-Adhkar* (Ta'if: Maktabat al-mu'ayyad, 1408/1988) p. 239 #562.

2. *SHAYKH ALBANI (May ALLAH forgive and have mercy on him)'S DISSENT AND CONTEMPT FOR THE SCHOLARS*

The opponents hold that this hadeeth shows that it is permissible to make *tawassul* in du'aa by the status of the Prophet (SAW) or other pious people, since the Prophet (SAW) taught the blind man to use him as a means of nearness in his du'aa, and the blind man did that and his sight was restored.

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings* p. 69**

Observe how he says "the opponents," although it is he who has brought opposition to something established in Islam, and he invented that it is not through the Prophet's sacred status (*hurmah*) or person (*dhaat*) but through his *du'a* that *tawassul* is permissible, in open contradiction to the understanding of the Salaf such as Mujahid, Imam Malik,<sup>68[69]</sup> Imam al-Shafi'i,<sup>69[70]</sup> Imam Ahmad,<sup>70[71]</sup> Ibrahim al-Harbi, and al-Shawkani as we have already seen, and that of Ibn al-Jawzi, Nawawi, Ibn al-Humam, and Ibn al-jawzi as we see below. (apart from these we have Imam Shah wali ALLAH dehlawi, Shah Abdul Azeez muhaddith dehlawi, Shah Abdul Haqq, Imam Ibn Hajar alhaythami, Imam Abu al Shaykh, Imam tabarani, Imam Suyuti, Imam jazri, Imam Ibnul aabideen, Imam hakim naishaapuri, Imam baihaiqi, Imam Bukhari, Imam Ibnul khuzaima, Imam Ibn hibban, Imam al mardawi Imam Ibn Quddama Hanbali, Imam qastalaani, Imam Ibn Abdulbaaqi zurqaani, Imam aMahmud Alusi, qaadi iyyaad, Imam Ibn Kathir, Imam qurtubi, Imam Ibn Hajar Asqalaani as far as their considering of the saying "yaa Muhammad" as permissible is concerned and as far as their narrations of the hadiths that support istisgaathhaa without declaring them weak or rejected or leading to shirk rather using them as proofs and also their considering it very good and mustahabb to go to a grave of the pious and pray their and keeping in mind that duaas get accepted their and help is provided by ALLAH thus also proving tabarruk")

As for us, than [sic] we hold that the hadeeth has no proof for them concerning this form of *tawassul* about which there is disagreement, which is seeking nearness by means of his person. Rather it is a further proof for the third type of lawful and prescribed *tawassul* which we have spoken of previously [i.e. through the du'aa of another person], since the *tawassul* of the blind man was through means of his (SAW) du'aa, and the proofs for what we say are many being contained in the hadeeth itself, most importantly:

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings* p. 69**

Rather, Muslims believe as Ibn al-Jawzi said that **it is through the Prophet's person and status and not only through his *du'a* that one makes *tawassul***, as is clear from this excerpt from his chapter concerning the Prophet's superiority over the other Prophets in his book *al-Wafa*:

<sup>68[69]</sup> Imam Malik said to al-Mansur inside the Prophet's Mosque in Madina: "Face him [the Prophet].... and ask for his intercession (*istashfi' bihi*)....." It is cited by al-Qadi 'Iyad in *al-Shifa* (2:92-93) with a sound (*sahih*) chain, and also cited by al-Samhudi in *Khulasat al-Wafa*, Subki in *Shifa' al-siqam*, Qastallani in *al-Mawahib al-laduniyya*, Ibn Jama'a in *Hidayat al-salik*, and Haytami in *al-Jawhar al-munazzam* and *Tuhfat al-zuwwar*. See also Ibn 'Abd al-Hadi in *al-Sarim al-munki* p. 244. Imam Ibn Jama'a says in *Hidayat al-salik* (3:1381): "It is related by the two *hafiz* Ibn Bashkuwal and al-Qadi 'Iyad in *al-Shifa'* after him, and no attention is paid to the words of those who claim that it is forged purely on the basis of his idle desires."

<sup>69[70]</sup> Imam Shafi'i in his *Diwan* declared his reliance on *tawassul* through the Prophet's family, and he also made *tawassul* through Imam Abu Hanifa, as related by al-Haytami respectively in *al-Sawa'iq al-muhriqa* in many places and *al-Khayrat al-hisan* p. 63.

<sup>70[71]</sup> As reported by 'Ala' al-Din al-Mardawi in his book *al-insaf fi ma'rifat al-raji min al-khilaf 'ala madhhab al-Imam al-mubajjal Ahmad Ibn Hanbal* (3:456). [See above]

Part of the exposition of his superiority to other Prophets is the fact that Adam asked his Lord through the sacred status (*Hurma*) of Muhammad that He relent towards him, as we have Already mentioned.<sup>71[72]</sup>

The importance of this remark does not lie in the veracity of the hadith, which is a separate discussion -- and Ibn al-Jawzi clearly considers it authentic -- but in the wording of Ibn al-Jawzi whereby *tawassul* is correct as made through the status of the Prophet. This is enough of an indication that Ibn al-Jawzi's *'aqida* or doctrine concerning *tawassul* fully contradicts that of Albani (May ALLAH forgive and have mercy on him) and his followers. It comes down to deciding who is closer to following the Sunna: the Imams, *huffaz* and historians on the one hand -- or the polemicist and scholar of books? *Al-hamdu lillah*, this is no dilemma at all.

Indeed the position of Albani (May ALLAH forgive and have mercy on him) is not founded upon the explicit words of the hadith, but upon their figurative interpretation. The hadith clearly says: *bi nabiyyika* i.e. with/by means of/through Your Prophet. Even a child of seven years old can see that this does not mean "through the *du'a* of your Prophet." Nor does he provide any justification for his recourse to figurative interpretation in a matter where the literal meaning is clear and true.

1) The reason the blind man came to the Prophet (SAW) was for him to make supplication (*du'aa*) for him, as he said, 'Supplicate Allaah that He should cure me.' So he sought to use his (SAW) *du'aa* as a means of nearness to Allaah, the Most High, since he knew that his (SAW) supplication was more likely to be accepted by Allaah than the *du'aa* of others, and if the intention of the blind man was to seek nearness to Allaah by means of the Prophet's (SAW) person or status or his right, then he would have had no need to go to the Prophet (SAW), or to ask him to make *du'aa* for him, rather he would have sat in his house, and supplicated to his Lord saying, for example, 'O Allaah I ask You by the status of your Prophet and his station with You, that You cure me and enable me to see.'

But that is not what he did. Why? because he was an Arab and knew very well the meaning of '*tawassul*' in the Arabic Language, and knew that it was not a word said by a person with a need, mentioning the name of a person as an intermediary, rather it had to include coming to one whom he believed to be pious and have knowledge of the Book and the Sunnah and ask him to make *du'aa* for him.

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings* p. 69**

This argument is entirely speculative and the *Shari'a* is not derived from speculation. The facts are clear. The ruling is not derived only from the fact that the blind man came to the Prophet but from the entirety of the hadith. The blind man came asking for the Prophet's *du'a*, and the Prophet subsequently *taught* him a form of *du'a* that he should make after performing *wudu'* and praying two rak'at. In the latter *du'a* the Prophet further *taught* him to make *tawassul* with certain clear and explicit words. These same words were used by the man in need in the time of sayyidina `Uthman Ibn `Affan, after the time of the Prophet. Was the man in need not also an Arab who knew very well the meaning of '*tawassul*' in the Arabic Language?

About the hadith of the man in need which we have already cited in full earlier, Shaykh Yusuf al-Rifa'i wrote in his rebuttal to a "Salafi" critic entitled "The Evidence of the Sunni Community" (*Adilla Ahl al-Sunna wa al-Jama'a*): "This is an explicit, unequivocal text from a Prophetic Companion proving the validity of *tawassul* through the dead"; and Shaykh Muhammad al-Hamid (1910-1969) has written in his "Rebuttals of Falsehoods" (*Rudud `ala abatil*): "As for calling upon the righteous (when they are physically absent, as in the words *Ya Muhammad* in the hadiths of `Uthman

<sup>71[72]</sup> Ibn al-Jawzi, *al-Wafa* (Beirut: dar al-kutub al-`ilmiyya, 1408/1988), p. 365.



Ibn Hunayf), *tawassul* to ALLAH Most High through them is permissible, the supplication (*du`a*) being to ALLAH Most Glorious, and there is much evidence for its permissibility. Those who call on them intending *tawassul* cannot be blamed."<sup>72[73]</sup> Are Shaykh al-Sayyid Yusuf al-Rifa'i, Shaykh Muhammad al-Hamid, and Shaykh `Abd ALLAH al-Ghumari not also Arabs who know very well the meaning of '*tawassul*' in the Arabic Language?

Were Imam Ahmad, Shawkani, and Ibn al-Jawzi not also Arabs who knew very well the meaning of '*tawassul*' in the Arabic Language? What about Imam Nawawi and Ibn al-Humam, Ibn Haaj and Ibn Quddama, Abdul Qadir Jeelani, and Abdul Haqq muhaddith Dehlavi (who lived in Madinah for a considerable time), who are cited below as instructing every visitor to the Prophet in Madina to seek him as a means in *tawassul* -- are they not Arabs who knew very well the meaning of '*tawassul*' in the Arabic Language? All these major scholars did not seem to experience the same problem as Albani (May ALLAH forgive and have mercy on him) with the language of *tawassul*, nor with the fact that *tawassul* is said by a person in need mentioning the name of another person as intermediary!

2) The Prophet (SAW) promised that he would make *du'aa* for him, after advising him of what would be better for him, and this was his (SAW) saying, 'If you wish I will supplicate for you, and if you have patience that is better for you.' And this second matter is what he (SAW) indicated in the hadeeth which he narrated from His Lord, the blessed and Most High, that He said, 'when I afflict My servant in his two beloved ones, that is his eyes, and he has patience, then I give him Paradise in place of them.' [Reported by al-Bukhaaree (transl. 7/377/no.557) from Anas, quoted in as-Saheehah (2010)]

3) The blind man's insistence that he (SAW) should supplicate for him, as he said, 'Supplicate to Him.' Which means that the Messenger (SAW) definitely did make *du'aa* for him, since he (SAW) was the best at fulfilling a promise and he had already promised to make *du'aa* for him if he wished as has preceded, and he wanted *du'aa* from him, and so the point is established. Also the Prophet (SAW), out of his mercy and desire that Allaah, the Most High, should answer his *du'aa* for him, guided the blind man to using the second type of lawful and prescribed *tawassul*, which is *tawassul* by means of righteous actions, in order to combine the different types of good.

So he ordered him to make wudoo, and to pray two rak'ahs, and then to make *du'aa* for himself...

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings* p. 70**

... in the words taught to him by the Prophet, which consist verbatim in asking ALLAH through the Prophet himself and his status. That is the essence of the *du`a* taught by the Prophet, and of the entire hadith.

... and these are acts of obedience to Allaah, the One free of all blemish or defect, and the Most High, which he offered along with the *du'aa* of the Prophet (SAW) on his behalf, and this falls under Allaah, the Most High's Saying: 'Seek means of approach (*waseelah*) to Him' (5:35) as has preceded.

The Messenger (SAW) did not suffice with making *du'aa* for the blind man, as he had promised, he also gave him an action to perform which involved obedience to Allaah, the One free of all blemish and defect, the Most High, and drawing near to Him, so that the affair would be complete from all angles, and nearer to acceptance and being pleasing to Allaah, the One free of all blemish and imperfections, and the Most High, therefore the whole event revolved around *du'aa*, as is clear and contains nothing of what they mention.

<sup>72[73]</sup> Both quoted in *The Reliance of the Traveler* p. 935-940.



Shaikh al-Ghumaaree<sup>73[74]</sup> is ignorant of this or pretends to be, since he says in 'al-Misbaah' ([p.] 24), "... If you wish I will make du'aa for you", means, "if you wish I will teach you a du'aa which you can make and will repeat it to you," this explanation is binding so that the start of the hadeeth agrees with its end.'

I say: this explanation is futile due to many reasons, from them that the blind man asked him (SAW) to make du'aa for him, not to teach him a du'aa, and since his (SAW) saying to him, 'And if you wish I will make du'aa' was an answer to his request, it was then definitely a request for du'aa, and this has to be, and this is the meaning which agrees with the end of the hadeeth, which is why we find that al-Ghumaaree does not try to explain his saying at the end, 'O Allaah accept him as a supplicant for me, and accept my supplication for him (to be accepted for me),' since this clearly shows that his *tawassul* was through the du'aa of the Prophet (SAW) as we have shown in what has preceded.

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings* p. 70-71**

Rather, the end does confirm that the essence of this *du'a* revolves around the Prophet's intercession, and that is what making *tawassul* through him means. Shaykh al-Ghumari is right when he says that the Prophet taught the *du'a* of *tawassul* as an answer to the blind man's request for *du'a*, since the *du'a* of *tawassul* is the main lesson of this hadith and the means through which ALLAH fulfills the Prophet's own *du'a* and returned the blind man's sight to him. Nor does the fact that the blind man asked the Prophet to make *du'a* for him preclude the Prophet in any way or form from teaching him that *du'a* -- and through him all Muslims -- in addition to responding to his specific request, for the Prophet is by essence the Teacher and Purifier of the Community:

Truly **ALLAH was gracious to the believers** when He raised up among them a Messenger from themselves, to recite to them His signs and **to purify them, and to teach them** the Book and the Wisdom, though before they were in manifest error. (3:164)

To insist that the Prophet could not have been acting didactically in a general way but only making the *du'a* for the blind man alone simply because that is all that the blind man wanted, is to act like the man who kept repeating to the Prophet: "Teach me something (about Islam)!" not realizing that the Prophet's answer: "Do not get angry"<sup>74[75]</sup> constituted a universal Islamic teaching of the highest order. Yet this is what Albani (May ALLAH forgive and have mercy on him) insists, in order to reduce the hadith to a one-time occurrence that bears no significance to the *Umma* at large, and in order to annihilate its availability to all Muslims as a universal and enduring *du'a* of *tawassul*.

The great characteristic of Islam is that the overwhelming part if not all of the Prophet's guidance, his teachings, and his miracles are enduring for all time, the greatest being the Glorious Qur'an, and not limited to the time of the Companions or to some individuals among them! To believe otherwise is to rob Islam of its primacy as the Religion that pleases ALLAH and to place it on a par with Christianity and Judaism as an abrogated religion, and we seek refuge in ALLAH from such aberrant suggestions.

Then he [Ghumari] says, 'Even if we admit that the Prophet (SAW) made du'aa for the blind man, then that does not prevent those hadeeth from being generalised to include others.'

I say: **This is clear error, since no one prevents the hadeeth from applying to other then [sic] the blind man, from those whom the Prophet (SAW) made du'aa for. However since du'aa from him (SAW) after he left to join the highest company is something that those seeking *tawassul* for all various needs and desires do not know about, and also they themselves do not seek *tawassul***

<sup>73[74]</sup> Abd ALLAH Ibn Muhammad Ibn al-Siddiq al-Ghumari, a *muhaddith* and Sufi Shaykh from Morocco and the Shaykh of Hasan `Ali al-Saqqaf.

<sup>74[75]</sup> Related by Bukhari. Cf. Nawawi's *Forty hadiths* #16.

**by his (SAW) du'aa after his death, therefore the ruling is different, and this admission of al-Ghumaaree is a proof against him.**

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings* p. 71-72**

Observe the aberration of Albani (May ALLAH forgive and have mercy on him)'s declaration that "du'aa from him (SAW) after he left to join the highest company is something that those seeking *tawassul* for all various needs and desires do not know about," when it is established in the authentic hadith that the Prophet continually makes *du'a* and asks forgiveness for his *Umma* and makes *tahmid* (*al-hamdu lillah*) even in the grave:

My life is a great good for you, you will relate about me and it will be related to you, and my death is a great good for you, your actions will be presented to me (in my grave) and if I see goodness I will praise ALLAH, and if see other than that I will ask forgiveness of Him for you.<sup>75[76]</sup>

Observe also how Albani (May ALLAH forgive and have mercy on him) boldly claims: "they themselves do not seek *tawassul* by his (SAW) du'aa after his death" -- this is clear and manifest error, and may ALLAH save us from such. As we have shown in many places already, the Companions sought *tawassul*, *tabarruk*, *istisqa*, and *istishfa'* both through his person and through his *du'a* after his death, in which he stands the same as he stands in his life in the world in relation to ALLAH, i.e. praying and making *du'a* for his Community.

This is another clear proof against misguidance, and it is confirmed by Malik al-Dar's narration of the Companion Bilal Ibn al-Harith's request to the Prophet that he make *istisqa'* (prayer and *du'a* for rain) on behalf of his Community. We have already cited this hadith which Ibn Hajar said "Ibn Abi Shayba related with a sound chain from the narration of Abu Salih al-Saman from Malik al-Dar who was `Umar's treasurer":

The people suffered from drought during the successorship of `Umar, whereupon a man came to the grave of the Prophet and said: "O Messenger of ALLAH, ask for rain for your Community, for verily they have but perished"...

Note that the hadith that is in talk presently is mentioned by Imam Nawawi under the chapter heading "adhkaar for the prayer of need" in his book "Al Adhkaar muntakhib min kalaam al sayyid al abraar" and this is a book Imam Nawawi wrote for the common masses to tell them what to do at specific moments and what to say at particular times!!!. Note that the "salafies" ignorantly and may ALLAH forgive them for that have been trying to point that the hadith is muqayyad for the prophets time only and not after his "leaving to join the highest company" when we here see that Imam Nawawi is forming a very decisive chapter and unintentionally gives us the key to his Aqeedah in this matter as the chapter and the hadith in it can lead us to "sharh al baab li tarjamatal baab" or "commentary on the chapter heading from the ahadith in the chapter"!!!! and that clearly depicts the flaw in the understanding of the "salafies" and their ulema. Similarly we see the same hadith used by the non-muqallid Imam Shawkani being used for justifying Imam Shamsud Din Ibn Muhammad Jazris saying that *tawassul* should be performed through the prophet in his book "*tuhfat az zaakireen*" the commentary over Imam Jazris "*iddat al hisn wal hasien*". Why are we finding that the understanding of the "salafies" and the ulema is in contradiction and head on contest with the sayings and

<sup>75[76]</sup> Haythami says in *Majma' al-zawa'id* (9:24 #91): "al-Bazzar relates it and its sub-narrators are all sound (*rijaluhu rijal al-sahih*).\" Qadi `Iyad cites it in *al-Shifa* (1:56 of the Amman edition). Suyuti said in his *Manahil al-safa fi takhrij ahadith al-shifa* (Beirut 1988/1408) p. 31 (#8): "Ibn Abi Usama cites it in his Musnad from the hadith of Bakr Ibn `Abd ALLAH al-Muzani, and al-Bazzar from the hadith of Ibn Mas`ud with a sound (*sahih*) chain." Ibn al-Jawzi mentions it through Bakr and then again through Anas Ibn Malik in the penultimate chapter of the penultimate section of *al-Wafa*, and also mentions the version through Aws Ibn Aws with a sound chain: "The actions of human beings are shown to me every Thursday on the night of (i.e. preceding) Friday." See also *Fath al-bari* 10:415, al-Mundhiri's *al-Targhib wa al-Tarhib* 3:343, and *Musnad Ahmad* 4:484.

understanding of the relied upon ulema of the past? Why do they want to form their own minhaaj and ways in everything?

We will note here that in his obstinacy in asserting that the Companions did not seek *tawassul* by the Prophet's *du'a* after his death Shaykh Al Albani (May ALLAH forgive and have mercy on him) went far afield trying to disprove the authenticity of this hadith:

We do not accept that this story is authentic since the reliability and precision of Malik al-Daar is not known, and these are the two principle [sic] conditions necessary for the authenticity of any narration, as is affirmed in the science of hadeeth. Ibn Abee Haatim mentions him in *al-Jarh wat-ta'deel* (4/1/213) and does not mention anyone who narrates from him except Aboo Saalih. So this indicates that he is unknown, and this is further emphasized by the fact that Ibn Abee Haatim himself, who is well known for his memorisation and wide knowledge, did not quote anyone who declared him reliable, so he remains unknown. Then this does not contradict the saying of al-Haafidh: "... with an authentic chain of narration, from the narration of Aboo Saalih as-Saman..." since we say: It is not declaration that all of the chain of narration is authentic (saheeh), rather only that it is so up to Aboo Saalih. If that were not the case then he would not have started mentioning the chain of narration from Aboo Saalih. Rather he would have begun: "From Malik ad-Daar... and its chain of narration is authentic." But he said it in the way that he did to draw attention to the fact that there was something requiring investigation in it. The scholars say this for various reasons. From these reasons is that they may not have been able to find a biography for some narrator(s) and therefore they would not permit themselves to pass a ruling on the whole chain of narration...

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings* p. 120**

1. The above is disproved by Ibn Sa'd's (d. 230) biographical notice on Malik al-Dar in his *Tabaqat*:

**Malik al-Dar:** `Umar Ibn al-Khattab's freedman. He narrated from Abu Bakr and `Umar. **He was known.**<sup>76[77]</sup>

2. It is further disproved by the *hafiz* al-Khalili's (d. 445) notice on Malik al-Dar in his *Kitab al-irshad fi ma`rifat `ulama' al-hadith*:

**Malik al-Dar:** *muttafaq `alayh athna `alayhi al-tabi'un* -- **He is agreed upon (as trustworthy), the Successors have approved highly of him.**<sup>77[78]</sup>

(please see the end of the research on this hadith in this book for further knowledge)

3. It is further disproved by Ibn Hajar al-Asqalani's biographical notice on Malik al-Dar in his *al-Isaba fi tamyiz al-sahaba*:

**Malik Ibn `Iyad:** `Umar's freedman. He is the one named Malik al-Dar. He has seen the Prophet and has heard narrations from Abu Bakr al-Siddiq. He has narrated from Abu Bakr and `Umar, Mu`adh, and Abu `Ubayda. From him narrated Abu Salih al-Saman and his (Malik's) two sons `Awn and `Abd ALLAH...

<sup>76[77]</sup> Ibn Sa'd, *Tabaqat* 5:12.

<sup>77[78]</sup> Abu Ya'la al-Khalil Ibn `Abd ALLAH al-Khalili al-Qazwini, *Kitab al-irshad fi ma`rifat `ulama' al-hadith*, ed. Muhammad Said Ibn Umar Idris, 1st ed., 3 vols. (Riyad : Maktabat al-Rushd, 1989), as quoted in `Abd ALLAH al-Ghumari, *Irgham al-mubtadi` al-ghabi bi jawaz al-tawassul bi al-nabi*, ed. Hasan `Ali al-Saqqaf, 2nd ed. (Amman: Dar al-Imam al-Nawawi, 1412/1992) p. 9.

Bukhari in his *Tarikh* narrated through Abu Salih Dhakwan from Malik al-Dar that `Umar said during the period of drought: "O my Lord, I spare no effort except in what escapes my power!" Ibn Abi Khaythama also narrated it in those words but in a longer hadith:

The people suffered a drought during the time of `Umar, whereupon a man came to the grave of the Prophet and said: "O Messenger of ALLAH, ask ALLAH for rain for your Community." The Prophet appeared to him in a dream and told him: "Go, see `Umar and tell him: You will be watered, and: You must put your nose to the grindstone (*`alayk al-kaffayn*)!" (The man went and told `Umar.) Then `Umar wept and exclaimed: "O my Lord, I spare no effort except in what escapes my power!"

We have also narrated in the *Fawa'id* of Dawud Ibn `Amr and al-Dabbi compiled by al-Baghawi in the narration of `Abd al-Rahman Ibn Sa'id Ibn Yaru' al-Makhzumi from Malik al-Dar: he said: "`Umar Ibn al-Khattab summoned me one day. He had with him a purse of gold containing four hundred dinars. He said: "Take this to Abu `Ubayda," and he mentioned the rest of the story.

Ibn Sa'd mentioned him (Malik al-Dar) in the first layer of the Successors among the people of Madina and said: "He narrated from Abu Bakr and `Umar, and he was known." Abu `Ubayda said of him: "`Umar put him in charge of the dependents in his household. When `Uthman succeeded him, he put him in charge of financial allotments and he was then named *Malik of the House*."

Isma'il al-Qadi related from `Ali Ibn al-Madini: "Malik al-Dar was `Umar's treasurer."<sup>78[79]</sup>

- 4) Imam Ibn Hibban mentioned him in his "Thiqat", that again is tawtheeq of Malik ad Dar on Ibn Hibban's part.
- 5) Some recent researchers brought forward still more substantial proof about Malik ad Dar being known and he was a companion!: Hafidh Dhababhis un-published book "Tajreed Asmaa as Sahaba" which has been published in Hyderabad, India too mentions Malik ad Dar in it as a Sahaba. On the next pages we will copy down the scans that can be infact found in some areas on the internet too.

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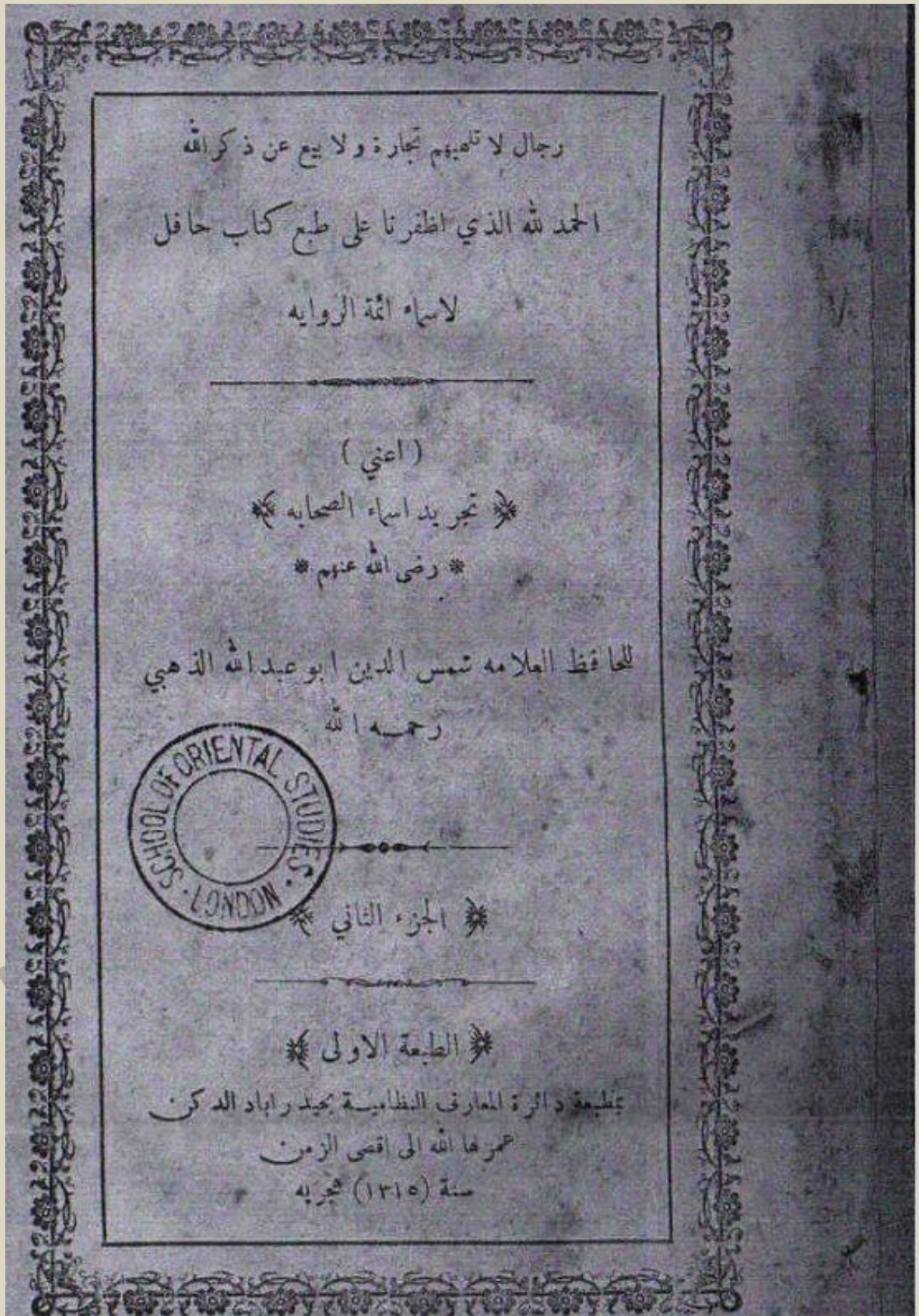
<sup>78[79]</sup> Ibn Hajar, *al-Isaba* (Calcutta 1853 ed.) 6:164 #8350.



COVER

PAGE

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ج (٢)

\* ٥١ \*

يعقوب بن محمد الزهري (ب د ع)

٥٢٣ مالك بن عمير ابو صفون \* له حديث في مسند احمد ويقال ابن عميرة

روى عنه سماك بن حرب (ب د ع)

٥٢٤ مالك بن عميلة بن السباق بن عبد الله بن بدرى عند ابن عقبة \* قاله

ابن عبد البر (ب)

٥٢٥ مالك بن عوف الاشجعي \* له حديث ساقه ابو موسى بسنده (س)

٥٢٦ (هـ) مالك بن عوف النصري ابو علي رئيس المشركين يوم حنين ثم اسلم

\* دمشق \* (ب د ع) Courtesy of Abul Hasan, London, Jan. 2006

٥٢٧ (د) مالك بن عوف التستري \*

٥٢٨ مالك بن ابي العيزار \* له ذكر في حديث ضعيف (د ع)

٥٢٩ مالك بن عياض مولى عمر \* روى عن ابي بكر الصديق وعنه

ابو صالح السمان \*

٥٣٠ مالك بن قدامة بن عرفة الانصاري الاوسي بدرى (ب د ع)

٦٣١ مالك بن قطبة \* روى عنه زياد بن علاقة وانما هو قطبة بن مالك (ب)

٥٣٢ مالك بن قهطم ويقال قحطم وهو والد ابي العشاء الدارمي \* وفيه

اختلاف كثير (ب د ع)

٥٣٣ مالك بن قيس العامري الرواسي وفد هو وابنه فاسلم \* ذكره

ابن الكلبي (ب)

٥٣٤ مالك بن قيس ابو خيثمة الانصاري الخزرجي \* شهد احدا هو الذي

قال له رسول الله صلى الله عليه وسلم كن اباخيثمة \* وكان قد تأخر





It is further disproved by Hasan al-Saqqaf's rebuttal of Albani (May ALLAH forgive and have mercy on him)'s discourse and entire method on this hadith in Saqqaf's preface to `Abd ALLAH al-Ghumari's refutation of Albani (May ALLAH forgive and have mercy on him) entitled *Irgham al-mubtadi` al-ghabi bi jawaz al-tawassul bi al-nabi* (The compulsion of the ignorant innovator with the permissibility of seeking means with the Prophet):

Albani (May ALLAH forgive and have mercy on him) has declared this sound hadith weak upon pretexts frailer than a cobweb in his *Tawassul*. He has claimed that Malik al-Dar is unknown (*majhul*) and has reproduced only his biographical notice from Ibn Abi Hatim's *Kitab al-jarh wa al-ta`dil* in order to give his readers the impression that only one man has narrated from Malik al-Dar, and that is Abu Salih al-Saman. And it has been decided by Albani (May ALLAH forgive and have mercy on him) on the basis of what he reproduces from one of the scholars that a man remains "unknown" until two or more narrate from him. In order to help his cause he mentioned that al-Mundhiri and al-Haythami did not know Malik al-Dar, that he is therefore unknown, and that a chain of transmission containing an unknown is unsound. Then he began to brag saying: "This is a critical piece of information which none will know but those who have practiced this science." As for us we say to him: Rather this is deliberate concealment (*tadlis*) and deceit and treachery which none commits except one whose heart is filled with spite and enmity against the Sunna and *Tawhid* and its people...

Now, if al-Mundhiri and al-Haythami declared that they did not know him, we say to the searcher for truth: This means that they did not declare him either trustworthy or unreliable, because they do not know him. However, there are those who do know him, such as Ibn Sa`d, and Bukhari, and `Ali Ibn al-Madini, and Ibn Hibban, and *al-hafiz* Ibn Hajar al-`Asqalani, and others! Which of the two assessments, O Albani (May ALLAH forgive and have mercy on him), is retained: that of those who know him, or that of those who don't?!

It is a wonder that Albani (May ALLAH forgive and have mercy on him) approves the statement of those who don't know Malik al-Dar's case, selects it, and prefers it to the statements of those who do know it, which he conceals and with which he dislikes that anyone be acquainted.

What I will cite from the sayings of the Imams among the masters of hadith who have recognized Malik al-Dar as reliable is enough to confirm what al-Sayyid `Abd ALLAH al-Ghumari and other hadith scholars as well as some of those who work with hadith have said: namely, that **Albani (May ALLAH forgive and have mercy on him) knows the correct facts in many matters but ... is not to be relied upon for (assessing) a single hadith**. This is the explicit position of many of the scholars such as the three *muhaddiths* al-Sayyid Ahmad al-Ghumari, al-Sayyid `Abd ALLAH al-Ghumari, and al-Sayyid `Abd al-`Aziz; the Shaykh `Abd al-Fattah Abu Ghudda; the *muhaddith* of India and Pakistan Habib **al-Rahman al-A`zami**; Shaykh Isma`il al-Ansari; Shaykh Muhammad `Awwama; Shaykh Mahmud Sa`id; **Shaykh Shu`ayb Arna'ut**; and tens of others among the experts in this field and those that deal with it. The People of Hadith therefore witness that that man's word is not relied upon in the authentication and weakening of hadith because he authenticates and weakens according to whim and mood, not scientific rules, and whoever examines his sayings and writings can verify this.<sup>79[80]</sup>

The noble readers must know this that there is not a consensus and agreement regarding mail ad dar being a sahabi, rather from ibn sa`ad, and Al Khalilis words we see that they regarded him a tabi`i.

<sup>79[80]</sup> Saqqaf then mentions the above references. See his preface to al-Ghumari, *Irgham al-mubtadi`* p.



some people have created problems with this also, saying that dhahabhi in his *tajrid asma`* as sahaba lists tabi`is too who are confused to be sahabis, or regarding whom there is ikhtilaf.

I must admit that although this is not completely correct but it is not completely wrong too and we should accept this and know this. But the truth is that maliks being a tabi`I still leaves this narration to be sahih because the chain is excellent inspite of maliks being a tabi`I (if taken to be so for the sake of argument) as only words of ta`adil have come regarding him from Ibn Sa`ad, Khalili, and Ibn Hibban! We know that Ibn Sa`ad said “Kana ma`rufan” regarding him as we have cited above and this means “he was known” and these are words of tawtheeq from ibn Sa`ad for malik, as the students of hadith science must be knowing. I will inshALLAH try to prove this later. We also know that khalili called him “relied upon by the tabi`is” meaning his veracity was relied upon and the noble tabi`un bore witness of his veracity, and this again is a very good tawtheeq for Malik ad Dar as the students of hadith science know. Furthermore, Ibn Hibban mentioning him in his book “thiqat” too is tawtheeq for him. Furthermore, the Aema didn’t perform Jarh on him whatsoever!

Some people might say that “kana marufan” meaning “he was known” aren’t words of tawtheeq from Ibn Sa`ad, but that is only our of *jahalah* and less knowledge of hadith sciences and terminology. Hafidh Ibn Hajar Asqalani too used these exact words from Ibn Sa`ad, for another raawi whose being a sahabi or being a tabi`I was a differential issue, and he even used ibn hibban mentioning him in his thiqat, as tawtheeq for him and called him thiqah in his taqreeb ut tahdheeb! That man was “Shareek bin Hanbal” on whom only these two ta`dils were mentioned, meaning that of ibn Sa`ad (Tabi`I kana ma`rufan”) and ibn hibban mentioning him in his thiqat. I looked him up in mizzis tahdheen al kemal and found only one thing of these two. Ibn hajar asqalani in his tahdheeb al tahdheeb goes in more detail and explains the two ta`adils on him, and dhahabhi in mizan deems him to be unknown, although he declares him thiqah in his “Kashif”! it must have been because his tawtheeq was performed by ibn hibban and ibn sa`ad and there was no jarh on him!

Note that the two criterion based on which shareek was called thiqah are:

- 1) Ibn Sa`ad saying of him “he was known” (kana Ma`rufan)
- 2) Ibn Hibban mentioning him in his “Thiqat”

And there was nothing more that I could find in the tawtheeq of this narrator, and still he was called thiqah.

The same two things are present for Malik ad Dar if he is to be taken as a Tabi`I instead a sahabi. Ibn Hibban mentioned him in his “Thiqat” and Ibn Sa`ad said of him “Kana Marufan”. Furthermore there is a third tawtheeq regarding him by Hafidh Khalili saying “he was relied upon”! and this adds roses to everything!

So know O noble readers that the matter still remains the same as it was earlier, as we had to prove the veracity of Malik ad Dar, and we prove it both the ways, by the way of his being a sahabi if he was so, and by the way of his being a Tabi`I if he was so!!

There is one more problem they sight in it. They say that the man doing the supplication is not known and is thus majhul and thus this hadith is not hujjat. Firstly the man isn’t even necessary for the hadith as the whole hadth revolves around Malik ad Daar and not the man doing so as the practice according to Malik ad Daar WAS done and nothing more. Furthermore the man was accepted as Bilal bin Haarith al Muzaini by Imam Asqalaani in Fath al Baari and also by Imam Ibnul hajar al haythami in his book Jawaahar al Munazzam. The people against this narration say that the only man narrating the man was Bilal bin Harith al Muzaini was Sayf bin Umar who was declared weak in hadith almost unanimously and this was also mentioned by Imam Asqalaani in his *Taqreeb al Tadhib*. But the pseudo Salafies as always again quote only half of the narration of Imam Asqalaani. Imam Ibn Hajar al-Asqalani in his *Taqreeb al-Tahdhib* (no. 2724) said that he was “Da’eef fil Hadith Umda fil Ta’rikh...” Meaning: “Weak in Hadith, a PILLAR in HISTORY..”

Sayf Ibn `Umar Al-Asadi al-Tamimi al-Dabbi al-Kufi (d. ca. 178) met the Tabi`in and was a “chronicler” (*akhbari*) as opposed to a muhaddith historian and the author of *al-Ridda*, *Futuh al-Buldaan*, *al-Fitnatu wal Jamal* and other historical works.

In hadith he was declared weak by Yahya Ibn Ma`in, Ya`qub Ibn Sufyan, al-Nasa'i, and Abu Dawud. Abu Hatim said he was "discarded, of the same type as al-Waqidi." Al-Daraqutni said he was discarded. Ibn Hibban even said he was accused of hidden heresy (zandaqa) and forgery in his "al majruhin", charges which Ibn Hajar rejected as outlandish in al-Taqrīb where he merely grades him as da`if, while Dr. Nur al-Din `Itr in his notes on al-Dhahabi's Mughni says: "There is no proof of any heresy (zandaqa) in him, rather, the narrations from him indicate the contrary."

Al-Tirmidhi narrates from him the hadith: "When you see those who insult my Companions, say: The curse of ALLAH ﷻ be on the evil you do!" which al-Tirmidhi then grades "disclaimed" and he describes Sayf as unknown. Al-Dhahabi in al-Mughni fil-Du`afa' said he was "discarded by agreement" and, in Tarikh al-Islam, said "he narrated from Jabir al-Ju`fi, Hisham Ibn `Urwa, Isma`il Ibn Abi Khalid, `Ubayd ALLAH ﷻ Ibn `Umar, and many unknowns and chroniclers."

Yet, he is considered not only reliable but "**eminently reliable**" in history, as shown by Ibn Hajar's grading in the Taqrīb: "*Da`if fil-hadith, `umdatun fil-tarikh*," notwithstanding the acrimonious dissent of Shu`ayb al-Arna'ut and Bashshar `Awwad Ma`ruf in their Tahrir al-Taqrīb. Indeed, **he is a primary source for al-Tabari in his Tarikh, Ibn Hajar in his Isaba, and Ibn Kathir in his Bidaya while Ibn `Abd al-Barr cites him in al-Isti`ab as does al-Sakhawi in Fath al-Mughith. Even al-Dhahabi cites him often in his Tarikh al-Islam.** Those who questioned the `adl of al-Waqidi and Sayf were dismissed. The issue here is dabit vs. non-dabit. You know well we can have honest people who do not have a clue what dabit requires. Imam Malik mentioned that he met 70 extremely honest shuyukh in Madina but he did not narrate from a single one of them because they were nescient in hadith transmission. Now, take someone who does have a clue but given the Abundance of things he transmits he makes so many mistakes that he becomes similarly discardable. Now make him so erudite, so researched, so full of gems that it is simply impossible to discard him altogether. This is the case with al-Waqidi and Sayf. These scholars would go to the actual sites of battles and look for descendents and interview them one by one for stories. Hence the large number of "unknowns" in their chains. Yet, when it comes to purely historical details such as whether a certain Sahabi was a Badri or not, they might even have better knowledge than Imam al-Bukhari and Imam al-Muslim.

And the identification of the Sahabi in Malik al-Dar's report as Bilal Ibn al-Harith al-Muzani is definitely a historical clue. ALLAH ﷻ Most High be well-pleased with them all.

Another reasoning that can be followed up is that Imam Asqalaani himself after saying that Sayf is weak in hadith in Taqreeb al tadheeb says that the companion was Bilal bin Haarith al Muzaini in Fath al Baari shows clearly that he too considered this incident to be historical as the man was indeed Bilal bin Harith al Muzaini; to this fact only sayf who was called *umdat fi taarikh* bears witness. WALLAHu aalam.

So our conclusions, for the benefit of the noble readers are:

- 1) This narration is sahih, as all the narrators are thiqah, and Malik ad Dar is reliable too, as pointed out by the words of ibn Sa`ad, Khalili, and Ibn Hibban mentioning him in Thiqat. Apart from this, there is no jarh for Malik ad Dar, which gives more strength to his tawtheeq according to a view held by the later muhadditheen. Even if this later view is unacceptable to someone, still based on the tawtheeq present for him, he is acceptable and reliable
- 2) This act was done in the time of Umar radiallhu anh!
- 3) Neither Umar, nor any of the companions, nor any of the pious tabi`in, nor even Malik ad Dar rebuked the man (Bilal bin Harith Muzayni) for what he did, and they would have surely done so had it been "an act of shirk", or an act "taking towards shirk"!
- 4) It is clear proof that the prophet alyhi salatu was salaam knows what is happening in his ummah and the world, as he knew that they had not been sent rain with, and he knew that the



man had asked and requested him for asking ALLAH for rain, and he knew that Umar wasn't choosing the wise path, and he knew that they would be sent with rain, by the will of ALLAH and by the knowledge that HE has given to him alyhi salatu was salam!

- 5) He can help after he has left us from his wordly life, as he did infact help the man, by telling him what to do! He did infact help him with advice, and this was the help of advice, when he told him to go to Umar radiallhu anh and do so and so a thing! If this is not help of guidance and advice, then what is it?
- 6) This act was established in the times of the salaf and that too during the times of sahaba, had it not been the case then at leas Malik ad Dar would have rebuked this man, and even if not that, some of the verifying aaema like imam asqalani, ibn kathir, ibn hajar haytami al makki ash shafi`I or anyone else would have called this thing leading to shirq, or someone of them would have shown disgust or distaste for such kind of an act, rather we cannot find any such thing! Rather ibn hajar makki al haytami al shafi`I radiallhu anh, the student of imam zakariyya ansari and many other students of ibn hajar asqalani, used this as a proof in his jawahar al munazzam to prove the authenticity of tawassul through the prophet alyhi salatu was salam by istifsha` etc!

From the benefits of this hadith, and from the long discussion we have been going through, checking the sanad and malik ad daars reliability scrupulously we conclude what we conclude and every person who doesn't have a prejudiced mind will accept the haqq and truth that we have presented above, and ALLAH knows the best!

#### REFUTATION OF SHAYKH SALAH AL UTHAYMIN:

**M**uhammad b. Şaliḥ Al-‘Uthaymin has objected to taking proof from the verse of the Qur’an [and had they, when they were unjust to themselves, come to you and asked forgiveness of ALLAH and the Messenger had (also) asked forgiveness for them, they would have found ALLAH Oft-returning (to mercy), Merciful] as he said in his formal legal opinions (Fatawa) what follows: “Idh (when) is an adverb [denoting time] that has passed by and not an adverb [denoting action that will take place] in the future. Allah has not said: “And had they, when they are unjust”, rather Allah said “when (idh) they were unjust”. Hence this verse is referring to something that took place during the life of the Messenger of God . And the possibility that the Messenger of God asks forgiveness for them after his death is something impossible. This is due to the fact that after the death of a person all of his actions are discontinued - as the Messenger has said - except for three: ongoing charity, knowledge which is being benefited from or a righteous child who prays for him. Hence there is no possibility for a man to ask forgiveness after his death for anyone, or even for himself, because his deeds have been discontinued.” (End of quote) (fatawa of uthaymin 1/89)

He is a “Salafi” Shaykh and is quoted frequently for legal rulings by “Salafies” on networking sites and others. Here he has made a very bold statement about the verse of the holy Qur’an that the people who say that tawassul is valid assert as a proof for their stance. Going into the grammatical lexicons of the verse Shaykh Ibn uthaymin has tried to convince people that their position is right and our position is wrong. Shaykh Ibn uthaymin is wrong in various ways:

3. We have already seen what the aamaa of Tafsir and Fiqh have said about the aayat. It is very surprising that inspite of the particular understanding of teh aayat by a tremendously large amount of ulema from the past that you might have found throughout the book the “salafies” and their ulema again are trying to go against all odds to prove their point. It is upto the reader as to who is wrong and who is right. We already know that Imam Ibn katheer has expounded the verse by the hadith of al Utbi’ and the bedoin, this showing us the contemporary usage he has derived from the verse. We have also seen that Imam Qurtubi mentions another hadith narrated by Abu saadiq about Ali and the bedoin; a tradition similar to that of al Utbi’ but still different. He, by doing this

has again expounded the meaning of the verse of the holy Qur'an with its sense of usage today. Then we also saw that when Imam Malik was asked about turning towards the Prophet while making dua near his noble grave by Mansur, Imam Malik said what has been related and then recited this verse and thus showed his ijtihaad regarding the verse. We have also seen that Imam Ibn Quddama maqsi al hanballi basing his manaasik of hajj on the act of al Utbi' has again directed people to read the verse of the holy Qur'an. This also shows his saying about the aayat. So Ibn uthaymins saying that it is restricted only to the Prophets time goes against the principles of established Ulemaa of our religion and thus is easily rejected.

4. Let his restriction of idh to the past tense be examined. Idh is used in the past as well as in the future and it has several other meanings that were mentioned by Ibn Hisham in *Mughni Al-Labib*. Al-Azhari has [also] stated that idh (when) is used in the future; he said in *Tahzib Al-Lugha* that Arabs use idh for the future and idha for the past. God, the Great and Almighty said: "And could you see when (idh) they shall become terrified". Qur'an: *Saba* ', 51. We could also mention as an example of using idh in the future what Allah, Exalted is He, said: "And could you see when (idh) they are made to stand before the fire" Qur'an: *Al-An'am*, 27; "And could you see when (idh) they are made to stand before their Lord." Qur'an: *Al-An'am*, 30 ; "And if you had seen when (idh) the unjust shall be in the agonies of death" Qur'an: *Al-An'am*, 93 ; "And could you but see when (idh) the guilty shall hang down their heads before their Lord" Qur'an: *Al-Sajda*, 12

And regarding what he said about "all actions are discontinued". Shaykh Mahmud syed mamduh in his book "raaf al minarah" again has refuted Shaykh uthaymin quite clearly:

The first one is that it was authentically reported that the Prophet said: "the Prophets are alive in their graves praying" as mentioned by Al-Bayhaqi in *Hayat Al-Anbiya* ' p. 15 , by Abu Ya'la in his musnad 147/6, Abu Nu'aym in *akhbar asbahan* 44/2, Ibn Adi in *Kamil* 2/739, Al haytami said in *majmua az zawaaid* "the narrators of Abu Yala are trustworthy" and there are other chains for the hadith.[Furthermore], the Messenger of ALLAH said "I came across Moses when he was standing praying in his grave" as mentioned by Muslim 4/1845, Ahmad 3/120, and Al-Baghawi in *Sharh Al-Sunna* 13/351 as well as by others. In addition to that, Ibn al-Qayyim said in his (poem) *Nuniyya* about the life of the Messengers after their demise Al-Nuniyya with Sharh Ibn 'Isa 2/160,

*The Messengers are at a more excellent state than him (the Martyr) and this is clearly demonstrated Because they were even in their lives more accomplished than our martyrs in wisdom and in giving proofs And because the Messenger's marriage is not annulled after his death, and his wives remained chaste and protected In this is not there evidence that He is alive, for he who has ears to hear?*

Ibn Taymiyya in his book *Al-Sharim al-Maslul 'Ala Shatim Al-Rasul*, which is one of his best books:. And he is in progress and exaltation till the Day of Judgment. And such matters are known as a necessity from the religion and affirmed in the books of *Al-Khasa'is*, *Dala'il al-Nubuwwah Al-Shifa* and the corresponding commentaries. As he has said that "Whoever calls to guidance will have the same reward as those who follow it without their reward being reduced in the slightest bit" Reported by Muslim and others. , All the deeds which are done by the Community of Muhammad, therefore, revert to the Prophet of Allah's preaching (da'wah) and the reward. (for these good acts) reverts to him. And he certainly takes profit of them (the good actions of the ummah) without the rewards (of the ummah) being reduced the slightest bit. And regarding this, Ibn Taymiyya said in his legal opinions *Fatawa*: 1/191. It has been proven about the Prophet in the *Sahih* that he said: "Whoever calls to guidance will have the same reward as those who follow it without their reward being reduced in the slightest bit". And Muhammad is the caller (da'i) to his community's good deeds (i.e. he originally called them towards these good deeds), hence he has from what they do the same reward as they do without theirs being reduced the slightest bit. [End of Ibn taymiyyahs words.]

I say: the life of the prophet in his grave has is a fact that has reached to certainty in the Muslim Ummah and the proof for this is many many ahadith.

ma min aHadin yusallimu `alayya illa radda ilayy-Allahu rûHi Hatta arudda `alayhi al-salâm

"No-one greets me except Allah has returned my soul to me so that I can return his salâm".

From Abu Hurayra, in Abu Dawud with a sound (SaHeeH) chain. This hadith has been adduced by the scholars as the legal proof for the validity and modality of visiting and greeting the Prophet ﷺ, although the hadith does not mention the necessity of physically visiting the Prophet ﷺ in Madina.

A note about the translation of "has returned": Suyuti said that "radda" means `ala al-dawâm," i.e. permanently, and not temporarily: in other words, Allah does not return the rûH and take it back, then return it again and then take it back again, but He returned it to the Prophet ﷺ permanently, and the Prophet ﷺ is alive permanently.

Sakhawi, Ibn Hajar al-`Asqalâni's student, said: "As for us (Muslims) we believe and we confirm that he ﷺ is alive and provided for IN HIS GRAVE" (*al-qawl al-badee`* p. 161). Ibn al-Qayyim said in al-RûH p. 58: "It is obligatory knowledge to know that his body ﷺ is in the earth tender and humid (i.e. as in life), and when the Companions asked him: 'How is our greeting presented to you after you have turned to dust' he replied:

'Allah has defended the earth from consuming the flesh of Prophets,' and if his body was not in his grave he would not have given this answer."

Ibn Hajar al-Haythami wrote in al-jawhar al-munazzam (?):

*"tawâtarat al-adillatu wa al-nuqûlu bi anna al-MuSTafa Hayyun Tariyyu... wa Sawmun thumma Hajjun kulla `âmin yaTTahhiru li al-Salâti bi mâ'i ghaythi"* which means:

"The proofs and the transmitted texts have been established as authentic in the highest degree that the Prophet ﷺ is alive and tender... that he fasts and performs pilgrimage every year, and that he purifies himself with water which rain s on him."

inn-Allaha qad Harrama `ala al-arDi an ta'kula ajsâd al-anbiyâ'.

"Allah has defended the earth from consuming the bodies of Prophets".

A sound (sahih) tradition related on the authority of Aws Ibn Aws al-Thaqafi by: Ahmad in his Musnad, Ibn Abi Shaybah in the Musannaf, Abu Dawud in the Sunan, Nisa'i in his Sunan, Ibn Majah in his Sunan, Darimi in his Musnad, Ibn Khuzaymah in his Sahih, Ibn Hibban in his Sahih, Hakim in the Mustadrak, Tabarani in his Kabir, Bayhaqi in Hayat al-anbiya', Suyuti in Anba' al-adkhiya, Dhahabi who confirmed Hâkim's grading, and Nawawi in the Adhkar.

Another version in Ibn Maja has this addition:

fa nabiyyAllahi Hayyun yurzaq

"And the Prophet of Allah is alive and provided for."

Bayhaqi mentions it also in the Sunan al-kubra.

Anas bin Malik narrates : the prophet sallallahu alyhi wasallam said: "*al anbiya ahyaaahum fi quboorihim yusalloon*" "The Prophets are alive in their graves , praying." Narrated by Abu yala and many others and haythami in his majma az zawaa'id says : "narrated by abu yala and his men are

trustworthy and reliable” and Ibn Adi in Kamil and he said “*wa arju anhu laa basa bihi*” “there is no problem with the isnaad”

Asqalani in fath al baari (6:487) writes: “Imam Bayhaiqi has compiled a beautiful book on the lives of the prophets in their graves in which he has narrated the hadith from Anas bin Malik that the prophets are alive in their graves and even pray. This hadith he has narrated from Yahya bin Abi Katheer who is the narrator of sahih hadith and from Mustalib bin Saeed and he has been called reliable by Imam Ahmed bin Hanbal and Ibn Hibban has narrated this hadith from Hajjaj Aswad and he is Ibn Abi Ziyad al Basri and he too has been called reliable by Imam Ahmed bin Hanbal. Ibn Ma’in has narrated this hadith from Thabit (al bunaani) and Abu Yala has narrated this hadith in his musnad from this very route and Imam Bazzartoo has narrated it and Imam has declared it sahih”. And in Lisan al Mizan too Asqalani has mentioned this hadith and he quotes Ibn Adis words that have been mentioned above.

There are several more Ahadith and proof texts for this fact but this is not the correct moment to discuss this and the amount that we have mentioned above will suffice for anyone who has a heart that doesn't have any prejudice in it. And ALLAH knows best

#### **SOME POPULAR AHLE HADEETH SCHOLARS AND TAWASSUL:**

Here i have a very exciting, interesting and sizzling as I call it review over the “Salafi” section in India who call themselves the “Ahl e Hadith”. Although the ahle hadith have always been very against tawassul and waseelah and have always voiced out their concerns over this “shirk” and “kufr”, i would like to expose some faults again in their thinking and their differences with their own founders. Allama Waheed uz Zamaan has been a very famous Ahle Hadith activist in India and respected by many. He was but very surprisingly in favour of tawassul and istisgatha and to prove his point he even quotes Allama Nawaab Siddique Hassan Bhopaali who was one of the founders of the Ahle hadith movement in India. I have personally heard and read many statements of Allama nawaab siddique hasan bhopaali that I have found simply opposed to what the Ahle Hadith today say and do just like i have found the aqeedah of Imam shah wali Allah muhaddith dehlavi and Imam shah abdul azeez muhaddith dehlavi and Imam shah abdul haqq muhaddith dehlavi to be almost congruent to the hanafi section of barelwi than any other section much to my surprise as the Ahle hadith are usually seen quoting them around and calling them their Imams and all. The personalities of these aamea have become like the issue of Kashmir in India where India says that Kashmir belongs to us and Pakistan



says the same and china too says the same!!!! Allama Waheeduz Zamaan in “hashiyaa tul mahdi p.20

و قد إستغاث صاحب جامع البيان (النواب صديق حسن  
البوفالي) فى تفسيره بالنبى، فلو كان مطلق الاستغاثة بغير الله  
شركاً لزم كون صاحب جامع البيان مشركاً، فكيف يعتمد على  
تفسيره؟ مع أن أهل الحديث كافة قد قبلوا تفسيره. وقال  
العلامة السيد (صديق حسن) فى قصيدة طويلة:

يا سيدى يا عروتى ووسيلتى  
يا عدتى فى شدة ورخاء  
قد جئت بابك ضارهاً معضراً  
متأوها بعنفس سعداء

writes:

ما لى وراءك مستغاث فارحمن  
يا رحمة للعالمين بكائى<sup>(1)</sup>

The writer of “jami al bayaan” (Nawaab Siddiq) in the beginning of his tafseer has sought help from the prophet صلى الله عليه وآله وسلم and if seeking help from other than Allah is completely shirk then it is for sure that Nawaab Siddique Hasan becomes a mushriq then how can one depend on his tafseer?. Although the entirety of the ahle hadith have accepted his tafseer. Nawaab siddique Hasan has written a long “qaseedah”:

*O my master my support my means the one who in hardships and good times is with me*

*I have just come on your door in this way that i am “zaleel” and i am begging and i am full of pain and short of breath*

*I have no one except you from whom i can seek help o mercy for the worlds have mercy on my begging.*

Nawaab Siddiq hasan Bhopaali in the commentary of the hadith of “Rabia bint K`ab” the hadith where the prophet ordered him to ask from him anything and he asked the prophets companionship in jannah.(Sahih Muslim volume 1 hadith number 489) writes:

“In this hadith the prophet is asking completely (*mutalaqqan*) to ask and not for a particular task and thing. From this we come to know that power is in the prophet’s hands and thus whoever he wills he can give to him through the will of ALLAH (*izn* of ALLAH)”

(Nawab Siddiq Hasan Bhopaali: *Al miskul khutaam sharh al buloogul muraam* vol. 1 page 286)

**ALLAMA WAHEED UZ ZAMAAN:**

As we have seen already that this ahle hadith aalim has been in favour of tawassul apart from many others. It is very interesting that nawaab siddiq hasan bhopaali who is quoted greatly by the ulema of the ahle hadith even considers a “bettered form” of milad as allowed. And i have also seen llama waheed uz zamaan in favour of many things taht are considered to be bad by the ahl e hadith\

He himself says:

إذا ثبت التوسّل بغير الله فلاّى دليل يخصّه بالأحياء وليس فى أثر  
عمر ما يدلّ على منع التوسّل بالنبيّ وهو إنّما توسّل بالعبّاس<sup>(١)</sup>  
لإشراكه فى الدّعاء مع النّاس والأنبياء أحياء فى قبورهم وكذا  
الشّهداء والصّالحون وقد ادّعى ابن عطاء على شيخنا ابن تيمية  
ثم لم يغب منها شيئاً غير هذا أنّه يقول لا تجوز الاستعانة بمعنى

العبادة من رسول الله ﷺ نعم يجوز التوسّل به ﷺ وقد علم عثمان بن حنيف ؓ بعد وفاة رسول الله ﷺ رجلاً كان يختلف إلى عثمان ؓ فلا يلتفت إليه دعاء وفيه ألّهم أنى أسألك وأتوجّه إليك بنينا محمّد ﷺ نبي الرحمة ..... إلى آخره. (١)

أخرجه البيهقي بإسناد متصل ورجاله ثقات وليت شعري إذا جاز التوسّل إلى الله بالأعمال الصالحة بنص من الكتاب والسنة فيقاس عليها التوسّل بالصالحين أيضاً قال الجزري في الحصن في آداب الدعاء منها أن يتوسّل إلى الله تعالى بالأنبياء والصالحين من عباده وورد في حديث آخر يا محمّد إنى أتوجّه بك إلى ربّى قال السيد: إنّه حديث حسن لا موضوع وقد صحّحه الترمذى الحافظ وورد في حديث الدعاء بمحمّد نبيك ويموسى ذكره ابن الأثير في النهاية والفتى في المجمع وروى الحاكم والطبرانى والبيهقى حديث دعاء آدم وفيه يا رب أسألك بحق محمّد و أخرجه ابن المنذر وفيه ألّهم إنى أسألك بجاه محمّد عندك وكرامة عليك، قال السبكي

يحسن التوسّل والاستغاثة والتشفّع زاد القسطلانى و التضرّع والتجوّه والتوجّه بالنبيّ إلى ربه ولم ينكر ذلك أحد من السلف والخلف حتى جاء ابن تيمية فأنكره. (١)

When there is proof for using means in *dua* then what is the proof to keep it *muqayyad* for people who are alive only? The means that Hadrat Umar used as such of Hadrat Abbas is not a proof for the *waseelah* of the prophet to be “mana” (prohibited). Hadrat Umar had used Hadrat Abbas as a means only to involve even the people with Hadrat Abbas in *dua*. The prophets are alive in their graves. Just like that the *shuhada* and the *saaliheen* too are alive in their graves. Ibn Ata has said things against our Shaykh Ibn Tayimiyyah then he has proved nothing except this that asking the prophet as such as

in worshipping is not allowed, but yes to present the means of the prophet alyhi salaam is allowed. After the death of the prophet Uthman Ibn Hunayf used to ask the person to use the prophet as a means in his dua when the man used to go to Uthman Ibn Affan and he didn't pay attention towards him. In this dua the words were "O ALLAH I ask you and turn to you by the means of your prophet alyhi salaam. This hadith has been mentioned by Imam Bayhayqi by a *sanad al mutassil* with thiqa narrators. O, would it be so that my understanding would go the *munkireen* of waseelah. When the kitaab and sunah say that the good deeds are a means then the saaliheen can be held qayaas upon this. Imam Jazri in his book "*al hisnul hasein*" in the chapter of aadab al dua that the waseelah of the saaliheen should be taken in dua. In another hadith is "*yaa Muhammad inni atawajjahu bi nabi...*" Imam Tirmidhi has said that this hadith is sahih. In another hadith has come "O ALLAH I ask you by the means of Muhammad and moosa" and this hadith has been mentioned by Imam Ibn Athir in *al nihaayah* and Imam Tahir Patni in "*majmu al bihaar ul anwar*" and Imam Hakim and Imam Tabarani etc. have mentioned the hadith of Adam when he said "O ALLAH i ask you by the right of your prophet.." and Ibn munzir has mentioned 'o Allah i ask you by the jaah and honour of your prophet". Allama subki has said the presenting waseelah and seeking aid and seeking intercession is mustahsin. Imam qustulaani has added that seeking means through the prophet had never been said no upon until Ibn tayimiyyah came and said that it was not allowed.(end of waheed uz zamans words)

I (Ruhan) say that Imam Subqi too has said that tawassul through the prophet was accepted by all until Allama Ibn Taymiyyah and even Imam Izz Ibn Abdis Salam used it!



AHLE SUNNAT WAL JAMAT



## A REFUTATION OF SHAYKH AL ALBANI

BY IMAM NAWAWI ASH-SHAAFIE,  
IMAM IBN AL-HUMAM AL-HANAFI,  
IMAM IBN QUDAMA AL-HANBALI,  
AND IMAM IBN AL HAAJ AL FAASI AL-MALIKI

(I have chosen these four great aameaa from all of the aameaa because they are all authorities from the four schools of thought. Imam Nawawi without any blink of eye is called the second shaafi'i. Imam Ibnul Humam Hanafi is also an authority in Hanafi Fiqh and is quoted by both the Hanafis as well as the "Salafies". Imam Ibn al Haaj al Maliki who lived during the 800<sup>th</sup> century hijree although considered being among the stricter jurists who made many strict rulings etc. is considered to be an authority of high repute over Maliki Fiqh and his book "Al Madkhall" is considered to be an important book. Imam Ibn Quddama Al Hanbali again is an authority in Hanbali Fiqh and is quoted by all. All the Ahlul Ilm knows the virtue and value of these four Ulema. I am trying to point that this evidence that I have reported below only is enough to show the "Salafies" what they believe in and what the legal opinion of the four schools of thought established by authorities is.)

The other reason I am mentioning this here are the misleading words of Sheikh Albaani in his "*at tawassul: types and rulings*" when he clearly declares as if without any knowledge:

"Neither did any of the scholars write that in the rites of Hajj, nor at any other time, is it recommended for anyone to make request of the Prophet (sallallahu walyhi wasallam) at his grave, nor that anyone should ask him to intercede for them, nor that they should ask him to supplicate for his Ummah, nor should anyone complain to him of any misfortune afflicting the Muslims in their worldly life or their religion." (page 117 of the English translation).

- 1) A proof that *tawassul* through the Prophet after his time is universally recognized and encouraged in the Shari'a is **Imam Nawawi's** description of the etiquette of visiting the grave of the Prophet after the fulfillment of the Pilgrimage in the Book of Hajj in the *Adhkar*, under the chapter of visiting the prophets grave where he says:

[After giving Salam to the Prophet, Abu Bakr, and `Umar] Then he [the visitor] returns to his initial station opposite the Prophet's face, **and he uses the Prophet as his means in his innermost** (*fa yatawassalu bihi fi Haqqi nafsihi*), **and seeks his intercession before his exalted and mighty Lord** (*wa yatashaffa'u bihi ila rabbihi subhanahu wa ta'ala*)... and he avails himself of this noble spot, and glorifies and praises and magnifies ALLAH and invokes blessings on His Messenger. Let him do all that abundantly.<sup>80[81]</sup>

I have for the benefit of the readers scanned the entire chapter of Imam Nawawi from his book "*al adhkar*" and not taken even the liberty to translate it as his words are precise and speak for themselves. This is the chapter under the "book of Hajj" in "*al adhkar*" named "chapter on visiting the grave of the prophet alyhi salam" that had already been mentioned elsewhere in this book but now this time I have copied down the entire chapter of Imam Nawawi for the benefit of those whose hearts are open and want to know the truth about the minhaj of the ulema of the past regarding *tawassul* and *tabarruk* and other such things. The edition from which I have mentioned this chapter is from "*daar al misriyyah al lubaaniyyah*" 1988 edition and anyone who has doubt can check it out by buying the book as it is present in all big Islamic libraries because of its great stature in Islamic literature.

<sup>80[81]</sup> Nawawi, *al-Adhkar* (Ta'if ed.) p. 262 and *al-Adhkar* (Cairo ed.) p. 264

حَتَّى أَعْتَنَيْتَنِي عَلَى قَضَاءِ مَنَاسِكَكَ ، فَإِنْ كُنْتُ رَضِيتَ عَنِّي فَارْزُدْ عَنِّي رِضاً وَإِلَّا فَمِنْ  
الآن قَبْلَ أَنْ يَنَأَى عَنْ بَيْتِكَ ذَا رِي ، هَذَا أَوْ أَنْصَرَفَ ، إِنْ أُذِنْتُ لِي غَيْرَ مُسْتَبَدِّلِ  
بِكَ وَلَا بَيْتِيكَ ، وَلَا رَاغِبٍ عَنْكَ وَلَا عَنْ بَيْتِكَ ، اللَّهُمَّ فَأَصْحِبْنِي الْعَافِيَةَ فِي بَدَنِي  
وَالْعِصْمَةَ فِي دِينِي ، وَأَحْسِنْ مُنْقَلَبِي ، وَارْزُقْنِي طَاعَتَكَ مَا أَبْقَيْتَنِي ، وَاجْمَعْ لِي خَيْرِي  
الْآخِرَةَ وَالْأُولَى ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . ويفتح هذا الدعاء ويختمه بالثناء على الله  
سبحانه وتعالى ، والصلاة على رسول الله ﷺ كما تقدم في غيره من الدعوات . وإن  
كانت امرأة حائضاً استحَبَّ لها أَنْ تَقِفَ عَلَى بَابِ الْمَسْجِدِ وتَدْعُو بِهَذَا الدُّعَاءِ ثُمَّ  
تَنْصَرِفَ ، وَاللَّهُ أَعْلَمُ .

﴿ فصل في زيارة قبر رسول الله ﷺ وأذكارها ﴾ اعلم أنه ينبغي لكل من حجَّ  
أَنْ يَتَوَجَّهَ إِلَى زِيَارَةِ رَسُولِ اللَّهِ ﷺ ، سواء كان ذلك طريقه أو لم يكن ، فإن زيارته  
ﷺ من أهم القربات وأربح المساعي وأفضل الطلبات ، فإذا توجه للزيارة أكثر من  
الصلاة عليه ﷺ في طريقه ، فإذا وقع بصره على أشجار المدينة وحرمها وما يعرف  
بها زاد من الصلاة والتسليم عليه ﷺ ، وسأل الله تعالى أَنْ يَنْفَعَهُ بِزِيَارَتِهِ ﷺ وَأَنْ  
يَسْعِدَهُ بِهَا فِي الدَّارَيْنِ ، وَلِيَقُلْ : اللَّهُمَّ افْتَحْ عَلَيَّ أَبْوَابَ رَحْمَتِكَ وَارْزُقْنِي فِي زِيَارَةِ  
قَبْرِ نَبِيِّكَ ﷺ مَارْزَقْتَهُ أَوْلِيَاءَكَ وَأَهْلَ طَاعَتِكَ وَاغْفِرْ لِي وَارْحَمْنِي يَا خَيْرَ مُسْتَوْسِلٍ .  
وإذا أراد دخول المسجد استحَبَّ أَنْ يَقُولَ مَا يَقُولُهُ عِنْدَ دُخُولِ بَاقِي الْمَسَاجِدِ ، وَقَدْ  
قَدَمْنَاهُ فِي أَوَّلِ الْكِتَابِ (١) ، فإذا صلى تحية المسجد أتى القبر الكريم فاستقبله واستدبر  
القبلة على نحو أربع أذرع من جدار القبر ، وسلم مقتصدًا لا يرفع صوته فيقول :  
السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا خَيْرَ اللَّهِ مِنْ خَلْقِهِ ، السَّلَامُ عَلَيْكَ  
يَا حَبِيبَ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ وَخَاتَمَ النَّبِيِّينَ ، السَّلَامُ عَلَيْكَ وَعَلَى آلِكَ  
وَأَصْحَابِكَ وَأَهْلِ بَيْتِكَ وَعَلَى التَّابِعِينَ وَسَائِرِ الصَّالِحِينَ ، أَشْهَدُ أَنَّكَ بَلَغْتَ الرِّسَالَةَ ،  
وَأَدَّيْتَ الْأَمَانَةَ ، وَنَصَحْتَ الْأُمَّةَ ، فَجَزَاكَ اللَّهُ عَنَّا أَفْضَلَ مَا جَزَى رَسُولًا عَنْ أُمَّتِهِ . (٢)

(١) سبق في ص ٦٠ .

(٢) قال الحافظ ابن حجر : لم أجده مأثوراً بهذا التمام ، وقد ورد عن ابن عمر بعضه ، أنه كان يقف على قبر  
رسول الله ﷺ ويقول : السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ، السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ ، السَّلَامُ عَلَيْكَ . كذا في إيضاح  
المناسك ، قال ابن علان : وأسنده الحافظ من طريقين بهذا اللفظ في أحدهما ، وبنحوه في الأخرى وقال في كل  
منهما : موقوف صحيح ، وعن مالك — رحمه الله — يقول : السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ ، وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ... الخ  
أه شرح الأذكار لابن علان ج ٣٤/٥ .

وإن كان قد أوصاه أحد بالسلام على رسول الله ﷺ قال : السلام عليك يا رسول الله من فلان بن فلان ، ثم يتأخر قدر ذراع إلى جهة يمينه فيسلم على أبي بكر ، ثم يتأخر ذراعاً آخر للسلام على عمر — رضى الله عنهما — ثم يرجع إلى موقفه الأول قبالة وجه رسول الله ﷺ فيتوسل به في حق نفسه ، ويتشفع به إلى ربه سبحانه وتعالى ، ويدعو لنفسه ولوالديه وأصحابه وأحبابه ومن أحسن إليه وسائر المسلمين ، وأن يجتهد في إكثار الدعاء ، ويغتنم هذا الموقف الشريف ويحمد الله تعالى ويسبحه ويكبره ويهلله ويصلى على رسول الله ﷺ ويكثر من كل ذلك ، ثم يأتي الروضة بين القبر والمنبر ، فيكثر من الدعاء فيها .

فقد روينا في صحيح البخارى ومسلم عن أبى هريرة — رضى الله عنه — عن رسول الله ﷺ قال : « مَا بَيْنَ قَبْرِى وَمَنْبَرِى رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ »<sup>(١)</sup> .

وإذا أراد الخروج من المدينة والسير استحب أن يودع المسجد بركتين ، ويدعو بما أحب ، ثم يأتي القبر فيسلم كما سلم أولاً ، ويعيد الدعاء ، ويودع النبى ﷺ ويقول : اللَّهُمَّ لَا تَجْعَلْ هَذَا آخِرَ الْعَهْدِ بِحَرَمِ رَسُولِكَ ، وَيَسِّرْ لِي الْعَوْدَ إِلَى الْحَرَمَيْنِ سَبِيلاً سَهْلاً بِمَنِّكَ وَفَضْلِكَ ، وَأَرْزُقْنِي الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ، وَرُدَّنَا سَالِمِينَ غَانِمِينَ إِلَى أَوْطَانِنَا آمِنِينَ . فهذا آخر ما وفقني الله بجمعه من أذكار الحج . وهى وإن كان فيها بعض الطول بالنسبة إلى هذا الكتاب فهى مختصرة بالنسبة إلى ما نحفظه فيه ، والله الكريم نسأل أن يوفقنا لطاعته ، وأن يجمع بيننا وبين إخواننا في دار كرامته .

وقد أوضحت في كتاب المناسك ما يتعلق بهذه الأذكار من التتات والفروع الزائدات ، والله أعلم بالصواب ، وله الحمد والنعمة والتوفيق والعصمة .

وعن العتبي قال : « كنت جالسا عند قبر النبى ﷺ فجاء أعرابى فقال : السلام عليك يا رسول الله ، سمعت الله تعالى يقول : ﴿ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ

(٣) صحيح البخارى : كتاب الصلاة ، باب فضل ما بين القبر والمنبر (٢/٧٧ ، ٣/٢٩ ، ج٨/١٥١) وصحيح مسلم الحج ج٢/١٠١٠ رقم ٥٠٠ .

فَاسْتَغْفِرُوا اللَّهَ وَاسْتَغْفِرْ لَهُمُ الرَّسُولُ لَوْ جَدُّوا اللَّهَ تَوَّاباً رَحِيماً ﴿٦٤﴾ النساء : من الآية  
[٦٤] وقد جئتكَ مستغفراً من ذنبي ، مستشفعاً بك إلى ربِّي ، ثم أنشأ يقول :

ياخير من دُفنت بالقاع أعظمه فطاب من طيهن القاع والأكرم  
نفسى الفداء لقبر أنت ساكنه فيه العفاف وفيه الجود والكرم

قال : ثم انصرف ، فحملتني عيناي فرأيت النبي ﷺ في النوم فقال لي :  
ياعتبي ، الحق الأعرابي فبشره بأن الله تعالى قد غفر له « (١) » .

Nawawi similarly says in the part devoted to visiting the Prophet in his book on Pilgrimage entitled *al-Idah fi manasik al-hajj*:

وَالْمَشْهُورُ هُوَ الصِّفَةُ الْأُولَى (١)، ثُمَّ يَرْجِعُ إِلَى مَوْقِفِهِ الْأَوَّلِ قَبَالَ وَجْهِ  
رَسُولِ اللَّهِ ﷺ وَيَتَوَسَّلُ بِهِ فِي حَقِّ نَفْسِهِ وَيَشْفَعُ بِهِ إِلَى رَبِّهِ سُبْحَانَهُ وَتَعَالَى،  
وَمِنْ أَحْسَنَ مَا يَقُولُ مَا حَكَاهُ أَصْحَابُنَا عَنِ الْعُتْبِيِّ مُسْتَحْسِنِينَ لَهُ قَالَ: كُنْتُ  
جَالِساً عِنْدَ قَبْرِ النَّبِيِّ ﷺ فَجَاءَ أَعْرَابِي فَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
سَمِعْتُ اللَّهَ يَقُولُ: ﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ  
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً﴾ (٦٤) وَقَدْ جِئْتُكَ مُسْتَغْفِراً مِنْ ذَنْبِي

مُسْتَشْفِعاً بِكَ إِلَيَّ رَبِّي ثُمَّ أَنْشَأَ يَقُولُ:  
يَا خَيْرَ مَنْ دُفِنْتُ بِالْقَاعِ أَعْظَمُهُ فطاب من طيهن القاع والأكرم  
نَفْسِي فِدَاءً لِقَبْرِ أَنْتَ سَاكِنُهُ فِيهِ الْعَفَافُ وَفِيهِ الْجُودُ وَالْكَرَمُ  
أَنْتَ الشَّافِعُ الَّذِي تُرْجَى شَفَاعَتُهُ عَلَى الصُّرَاطِ إِذَا مَا زَلَّتِ الْقَدَمُ  
وَصَاحِبَاكَ فَلَا أَنْسَاهُمَا أَبَداً مِنِّي السَّلَامُ عَلَيْكُمَا مَا جَرَى الْقَلَمُ

قَالَ: ثُمَّ انْصَرَفَ فَغَلَبَتْنِي عَيْنَايَ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي النَّوْمِ فَقَالَ: «يَا  
عُتْبِيُّ الْحَقُّ الْأَعْرَابِيُّ وَبَشَّرَهُ بِأَنَّ اللَّهَ تَعَالَى قَدْ غَفَرَ لَهُ». اهـ.

[The visitor stands and greets the Prophet, and then he moves to greet Abu Bakr and `Umar] Then he returns to his original position, directly in front of ALLAH's Messenger, **and he uses the Prophet as his means in his innermost self** (*fa yatawassalu bihi fi Haqqi nafsihi*), **and seeks his intercession before his exalted and mighty Lord** (*wa yatashaffa`u bihi ila rabbihi subhanahu wa ta`ala*) **and one of the BEST things** that he can say is what has been narrated by our colleagues on al-`Utbi's authority, and they admired what he said:

As I was sitting by the grave of the Prophet, a Bedouin Arab came and said: "Peace be upon you, O Messenger of ALLAH! I have heard ALLAH saying: "If they had only, when they were unjust to themselves, come unto thee and asked ALLAH's forgiveness, and the Messenger had asked forgive-ness for them, they would have found ALLAH indeed Oft-returning, Most Merciful" (4:64), so I have come to you asking forgiveness for my sin, seeking your intercession with my Lord..."<sup>81[82]</sup>

After mentioning al this in his much reputed "*al adhkar*" he in the end of the chapter mentions the story of Al-Utbi and doesn't call it deviation rather I say that his mentioning it there is clear proof of his intentions and furthermore this is strengthened by the words he uses for the story in his *Idah fi Manasik al-hajj*!!

And he also says such in his Majmu` Sharh Muhaddhab:

[The visitor stands and greets the Prophet, and then he moves to greet Abu Bakr and `Umar] Then he returns to his original position, directly in front of ALLAH's Messenger, **and he uses the Prophet as his means in his innermost self** (*fa yatawassalu bihi fi Haqqi nafsihi*), **and seeks his intercession before his exalted and mighty Lord** (*wa yatashaffa`u bihi ila rabbihi subhanahu wa ta`ala*) **and one of the BEST things** that he can say is what has been narrated by our colleagues Al mawardi, Qadi Abu tayyib and an overwhelming majority of our companions (the scholars of the shafi'is) on al-`Utbi's authority, and they admired what he said:

As I was sitting by the grave of the Prophet, a Bedouin Arab came and said: "Peace be upon you, O Messenger of ALLAH! I have heard ALLAH saying: "If they had only, when they were unjust to themselves, come unto thee and asked ALLAH's forgiveness, and the Messenger had asked forgive-ness for them, they would have found ALLAH indeed Oft-returning, Most Merciful" (4:64), so I have come to you asking forgiveness for my sin, seeking your intercession with my Lord, and then he said: (the poetry that has been mentioned elsewhere also)  
Then (al utbi says) I fell asleep and I saw the prophet alyhi salatu was salam in my dream and he told me that go and inform that bedoiun that verily ALLAH has forgiven him!

Presented on the next page is the original Arabic text scanned from the book directly:

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<sup>81[82]</sup> Nawawi, *al-Idah fi manasik al-hajj* (Damascus: Dar Ibn Khaldun, n.d.) p. 144. See also a similar passage in Nawawi's *Majmu`* (8:212f.).



ثم يتأخر إلى صوب يمينه قدر ذراع للسلام على عمر رضى الله عنه ، ويقول السلام عليك يا عمر الذى أعز الله به الإسلام ، جزاك الله عن أمة نبيه ﷺ خيراً . ثم يرجع إلى موقفه الأول قبالة وجه رسول الله ﷺ ويتوسل به فى حق نفسه ، ويستشفع به إلى ربه سبحانه وتعالى ومن أحسن ما يقول ما حكاه الماوردي والقاضى أبو الطيب وسائر أصحابنا عن العتبى مستحسنين له قال :

« كنت جالسا عند قبر رسول الله ﷺ فجاء أعرابى فقال : السلام عليك يا رسول الله سمعت الله يقول ( ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجودوا الله توايا رحيمًا ) وقد جئتك مستغفرا من ذنبى مستشفعا بك إلى ربى ثم أنشأ يقول :

يا خير من دفنت بالقاع أعظمه      فطاب من طيبهن القاع والأكرم  
نفسى الفداء لقبر أنت ساكنه      فيه العفاف وفيه الجود والكرم

٢٥٦

ثم انصرف فحملتنى عيناى فرأيت النبی ﷺ فى النوم فقال : « يا عتبى الحق الأعرابى فبشره بأن الله تعالى قد غفر له » .

2) Similarly the Hanafi *faqih* and Mujtahid Imam Kamal al-Din Ibn al-Humam said in *Fath al-qadir* (2:337), book of *hajj*, chapter on visiting the Prophet:

والسلام. وأعظم المسائل وأهمها سؤال حسن الخاتمة والرضوان والمغفرة، ثم يسأل النبي ﷺ الشفاعة فيقول. يا رسول الله أسألك الشفاعة، يا رسول الله أسألك الشفاعة وأتوسل بك إلى الله في أن أموت مسلماً على ملكك وستك، ويذكر كل ما كان من قبيل الاستعطاف، والرفق به، ويجتنب الألفاظ الدالة على الإدلال والقرب من المخاطب فإنه سوء أدب. وعن ابن أبي فديك قال: سمعت بعض من أدركت يقول: بلغنا أنه من وقف عند قبر النبي ﷺ فتلا هذه الآية ﴿إن الله وملائكته يصلون على النبي﴾ [الأحزاب: ٥٦] الآية، ثم قال: صلى الله عليك وسلم يا محمد سبعين مرة، ناداه

WA yas'alu ALLAHa hajatahu mutawassilan ilALLAH bi hadrati nabiyyihi thumma qala yas'alu al-nabiyya sallALLAHu `alayhi wa sallam al-shafa`ata fa yaqulu ya rasulALLAH as'aluka al-shafa`ata ya rasulALLAH atawassalu bika ilALLAH:

Then let him ask ALLAH for his need, **using ALLAH's Prophet as his means to ALLAH;** (then he said): **Let him ask the Prophet for his intercession and say: O Messenger of ALLAH, I am asking you for your intercession; O Messenger of ALLAH, I am using you as my means to ALLAH.**

3) **Imam Ibn al Haaj al Maliki**, one of the greatest of the Maliki jurists and whose book “al madkhal” is regarded an authoritative book over Maliki Fiqh says:

After quoting the narration of the tawassul of ‘Umar Ibn al-Khattab through ‘Abbas , Ibn al-hajj said:

Then he is to perform tawassul through the people of those graves, I mean: through the righteous from among them in fulfilling his needs and forgiving his sins. Then he should supplicate for himself, his parents, his teachers, his relatives, and the inhabitants of those graves, and the dead from among the Muslims and their living and their offspring until the Day of Judgment and those who are not present from his brothers. He should turn to ALLAH the Exalted in supplicating at their place (of burial) and frequently make tawassul through them unto ALLAH the Exalted, because He, the Glorified and Exalted choose them, honored them, and ennobled them. So, just as He caused them to be a source of benefit in this world, so it will be in the hereafter, nay, even more. So, whoever has a need to be fulfilled, and then let him go to them and make tawassul through them, for they are the intermediaries between ALLAH the Exalted and His creation. It has been established in the Sacred Law, and ALLAH the Exalted knows what He has vouchsafed to them of (Divine) care. That is Abundant and well known. The people have not ceased, among the scholars and elders, from elder to elder, both East and West, deriving blessings by way of visitation of their graves, and they find the blessings of that both in the sensory, and spiritual (issan wa ma’nan). The Shaykh, the Imam, Abu ‘AbdALLAH Ibn Nu’mān (may ALLAH have mercy upon him) mentioned in his book titled: safinat al-naja’ li ahl al-iltija’, regarding the miracles of the Shaykh, Abul Naja’.

Speaking about this, he said: ‘It has been realized by those who possess insight and consideration, that visiting the graves of the righteous is beloved for the sake of obtaining blessings along with reflection. The blessings of the righteous flow after their death, just as it did during their life. Supplicating at the graves of the righteous and seeking intercession through them has been acted upon by our verifying scholars from the Imams of the religion.’ (Al-Madkhal; 1/255)

In the section on the manners of visiting the Prophet , Ibn al-Hajj said:

As for what has been mentioned regarding visiting the grave of the Master of the first and last , then all that has been mentioned should be increased by many folds, meaning, in humility, brokenness, and tranquility, because he is the one who will intercede and have his intercession accepted, the one whose intercession will not be rejected. The one who intends him (in their journey of visitation) will not be let down, nor will the one who disembarks upon his place, nor the one who seeks his aid or refuge (wa la man ista’ana aw istaghatha bihi ), for he , is the pole of perfection and the crown jewel of the kingdom. ALLAH the Exalted said in His mighty Book: “He has certainly seen the greater signs from His Lord.” Our scholars (may ALLAH the Exalted have mercy upon them) have stated: He saw his image, for he is the crown jewel of the kingdom. So, whoever makes tawassul through him, seeks aid through him (istaghatha bihi), or seeks his needs through him, then he will not be refused or disappointed. (Madkhal 1; 258)

Ibn al-hajj further said:

Our scholars (may ALLAH the Exalted have mercy upon them) said: The visitor should cause himself to feel as if he is standing in front of him just as he would be in his life, for there is no difference between his death and life, meaning, in his witnessing of his Ummah, and his knowing of their situations, intentions, resolves, and inner thoughts. That is (all) clear to him without there being any Concealment whatsoever. If someone said (in objection to this): These attributes are particular to the Master (ALLAH) , the response is: All of those who have relocated to the hereafter from among the believers know the situation of the living predominately. That has occurred to no end (found) in accounts that have been (reported) to have occurred. It is possible that their knowledge of that is when the actions of the living are presented to them, and there are other possibilities to it (as well). These

matters are hidden from us. The truthful one informed about the presentation of deeds to them (the dead) so it must occur. The knowledge of how it occurs is not known and ALLAH knows best about it, and it is sufficient as a clarification, the statement of the Prophet : “The believer sees with the light of ALLAH.”

The light of ALLAH is not veiled by anything. This is regarding the living among the believers, so what about those among them in the other worldly abode? The Imam, Abu ‘AbdALLAH al-Qurtubi said in his al-Tadhkirah: (It has been narrated that) Ibn al- Mubarak narrated with his chain to al-Minhal Ibn ‘Amr who narrated that he heard Sa’id Ibn al-Musayyib say: ‘There is not a day, except that on it, the actions of the Ummah are presented to the Prophet , both in the morning and the evening. So, he knows them by their deeds and appearances, and it is due to that he will bear witness against them. ALLAH the Exalted said: “So how will it be when We bring every nation with a witness and bring you as a witness over these”’ It has proceeded, that the deeds are presented to ALLAH the Blessed and Exalted on Thursday and Monday and (the deeds are presented) to the Prophets and fathers and mothers on Friday and there is no contradiction, for it is possible that it is specific to the Prophet that the deeds are presented to him every day and on Friday with the other Prophets. (End quote from al-Qurtubi) (Madkhall 1: 259)

Further on, Ibn al-Hajj said:

So when he visits him , if he is able to (remain standing) and not sit, then this is better. If he was unable, then he can sit with proper decorum, respect, and honor. When the visitor is seeking the fulfillment of his needs and forgiveness of his sins, he might not need to mention that with his tongue. Nay, he may bring that to presence in his heart while he is standing in front of him , because he knows his needs and benefits more than him, and is more merciful to him than himself, and more caring towards him than his own relatives. He said : “The likeness of me and all of you is like moths that are rushing into the fire while I am standing to prevent you from It.”, or as he said. This applies to the Prophet at all times meaning in tawassul through him and seeking the fulfillment of one’s needs by way of his rank with his Lord . Whoever is unable to undertake a visit to him with his body, then let him intend it at all times with his heart, and let him bring present to his heart that he is there in front of him seeking intercession through him unto the One who bestowed (His) bounty (ALLAH) through him, as was said by the Imam, Abu Muhammad Ibn al-Sayyid al-Batalayusi (may ALLAH have mercy upon him) in his line (of poetry) that he sent to him:

Unto you I flee from my slips and sins,  
And when I meet ALLAH you are the one sufficient for me  
Visiting your grave that is visited by foot  
Is my longing and desire if my Lord Wills  
So if visitation of him is prevented by my body,  
Then I am not prevented from visiting him with my heart  
To you oh Messenger of ALLAH I send, from myself,  
A salutation of a believer and lover. (Madkhall 1: 264)

4) **Imam Ibnul Quddama al Hanbali** after mentioning the hadith of al Utbi’ in his voluminous book “*Al Mughni fi Fiqh al Imam Ahmad bin Hanbal*” has written the following as I quote in Arabic directly from the book:

الطرق ولا يشاغل بغيره ويروي عن العتي قال كنت جالسا عند قبر النبي ﷺ فجاء أعرابي فقال السلام

عليك يا رسول الله سمعت الله يقول (ولو أنهم اذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيما) وقد جئتكم مستغفرا لذنبي مستشفعا بك الى ربي ثم أنشأ يقول:  
ياخير من دفنت بالقاع أعظمه      فطاب من طيبن القاع والأكم  
نفسى الفداء لقبر أنت ساكنه      فيه العفاف وفيه الجود والكرم

ثم انصرف الاعرابي فحملتني عيني فتمت فرأيت النبي ﷺ في النوم فقال يا عتي الحق الاعرابي فبشره أن الله قد غفر له <sup>(١)</sup> ويستحب لمن دخل المسجد أن يقدم رجلاه اليمنى ثم يقول بسم الله والصلاة على رسول الله اللهم صلي على محمد وعلى آل محمد واغفر لي وافتح لي أبواب رحمتك وإذا خرج قال مثل ذلك وقال وافتح لي أبواب فضلك لما روي عن فاطمة بنت رسول الله ﷺ ورضي الله عنها

أن رسول الله ﷺ علمها أن تقول ذلك إذا دخلت المسجد .

ثم تأتي مقبر فتولي ظهرك القبلة وتستقبل وسطه وتقول السلام عليك أيها النبي ورحمة الله وبركاته، السلام عليك يا نبي الله وخيرته من خلقه، أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمد عبده ورسوله، أشهد أنك قد باغت رسالات ربك، وانصحت لأمته، ودعوت الى سبيل ربك بالحكمة والموعظة الحسنة، وعبدت الله حتى أتاك اليقين، فصلى الله عليك كثيرا كما يحب ربنا ويرضى، اللهم اجز عنا نبينا أفضل ماجزيت أحدا من النبيين والمرسلين، وابشاه المقام المحمود الذي وعدته بفبطه به الاولون والآخرون، اللهم صل على محمد وعلى آل محمد كما صليت على ابراهيم وآل ابراهيم انك حميد مجيد، وبارك على محمد وعلى آل محمد كما باركت على ابراهيم وآل ابراهيم انك حميد مجيد، اللهم انك قلت وقولك الحق (ولو أنهم اذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيما) وقد أتيتك مستغفرا من ذنوبي، مستشفعا بك الى ربي، فاسئلك يا رب أن توجب لي المغفرة كما أوجبتها لمن أتاه في حياته، اللهم اجعله أول الشافعين، وأنجح السائلين، وأكرم الآخرين والاولين، برحمتك يا أرحم الراحمين. ثم يدعو لوالديه ولاخوانه والمسلمين اجمعين. ثم يتقدم قليلا ويقول السلام عليك يا أبا بكر

الصديق السلام عليك يا عمر الفاروق السلام عليكما يا صاحبي رسول الله ﷺ وجميعيه ووزيريه ورحمة الله وبركاته اللهم اجزها عن نبيها وعن الاسلام خيرا سلام عليكم بما صبرتم فنعم عقبى الدار اللهم لاتجعل آخر العهد من قبر نبيك ﷺ ومن حرم مسجدك يا أرحم الراحمين

Translation: “Then you visit the grave, you turn your back, face its center and say: May the peace, mercy and blessings of Allah be upon you, O Prophet! May the peace of Allah be upon you O Prophet of Allah and the best of His creation. (Till he says after praising and sending blessings upon the Prophet): O Allah! you said, and your saying is truthful: “and had they, when they were unjust to themselves, come to you and asked forgiveness of ALLAH and the Messenger had (also) asked forgiveness for them, they would have found ALLAH Oft-returning (to mercy), Merciful” , and I have come to you seeking forgiveness for my sins, seeking intercession through you (O prophet alyhi salaam) to my Lord, hence I ask you O Lord to obligate forgiveness for me as you have made it an obligation for those who came to him during his lifetime . O ALLAH make him be the first among intercessors, the most successful among seekers and the most generous of the last and first [Prophets], with your mercy, O Most Merciful. Then he invokes Allah in favor of his parents and all his Muslim brothers”. End of the concise quote. (the last paragraph here in arabice presented above has been omitted from the translation and it speaks about sending salaams over the companions of the Prophet alyhi salaam) (al Mughni volume 3/590)

(Please note that even Imam Ibn Quddama al Hanbali considers the verse “and had they, when they were unjust.....” to be contemporary and to be about the visitation to the Prophets grave and seek forgiveness of ALLAH through them, not to mention the words of Imam Malik Ibn anas to al Mansur that we have again and again quoted throughout this book)

## 5 IMAM BAHUTI AL HANBALI ON THE SAME TOPIC:

Imam Bahuti al Hanbali, was one of the greatest of the hanbali imams, who is relied upon, the fiqh master, and the author of *Kashaf al Qina`* that is relied upon, and how great this book is, one of the best books on hanbali fiqh. He was the relied upon shaykh of the hanbalis in Egypt and he was unique in his times for reviving the madhab of the reverent Imam of Ahle sunnah wal jama`ah, the relied upon Imam, Imam Ahmed bin Hanbal.

Amongst his shuyukh were Shaykh Yahya bin Sharaf al hijawi al Dimishqi, Imam Muhammad Ash Shami, Imam Abdul Aldunwishri Shafi`I, Imam Jamal Abdul Qader Dunwishri al Hanbali, Imam Nur Ali Halabi, Imam Ahmed warithial Siddiqi and many many more. Most of the the great scholars of the later scholars of hanbalites took from him like Imam Jamal Yusuf Bahuti, Imam Abdur Rahman Bahuti, Imam Shaykh Muhammad Shami Mardawi, etc. amongst his other students and those who took from him also are Shaykh Muhammad Khulwati, Yasin lubdi, Shaykh Abdul Haqq bin `ummah, Shaykh yusuf al Karmi, and Shaykh Muhammad bin Surwur, etc.

He has written many books, most of them shuroohat (explanations) of books on fiqh, like the sharh of *Iqna`* (other than *Kashaf al qina`*), and sharh on *muntaha*, etc. But *Kashaf al Qina`* remains his tome and the most popular of his books. In this book of fiqh, under the chapter of Hajj, he also forms a chapter of “Ziyarat al Mustafa” and under that chapter he mentions almost the same words as those of Ibn Quddama as I have quoted in Arabic above, and even translated, so I wont take the liberty to translate it again while mentioning it again here, except some of it from the ending.

Here I have presented the scan from the original book itself for the readers to see and know what the verifying scholars of the madhabbs say:



( فحسن ) قال في الشرح وشرح المنتهى : ويقول : السلام عليك أيها النبي ورحمة الله وبركاته ، السلام عليك يا نبي الله وخيرته من خلقه وعباده ، أشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن محمداً عبده ورسوله ، أشهد أنك بلغت رسالة ربك ، ونصحت لأمتك ، ودعوت إلى سبيل ربك بالحكمة والموعظة الحسنة ، وعبدت الله حتى أتاك اليقين ، صلى الله عليك كثيراً ، كما يحب ربنا ويرضى ، اللهم اجز عنا نبينا أفضل ما جزيت أحداً من النبيين والمرسلين ، وابعثه مقاماً محموداً الذي وعدته يغبطه به الأولون والآخرون ، اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد ، اللهم إنك قلت وقولك الحق ، ﴿ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً ﴾ (١) وقد أتيتك مستغفراً من ذنوبي مستشفعاً بك إلى ربك ، فأسألك يا رب أن توجب لي المغفرة ، كما أوجبتها لمن أتاه في حياته ، اللهم اجعله أول الشافعين ، وأنجح السائلين وأكرم الأولين ، والآخرين ، برحمتك يا أرحم الراحمين ، ثم يدعو لوالديه ولإخوانه وللمسلمين أجمعين .

« فائدة » يروى عن العتبي قال : كنت جالساً عند قبر النبي ﷺ فجاء أعرابي فقال : السلام عليك يا رسول الله ، سمعت الله يقول : « ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله تواباً رحيماً » ، وقد جئتك مستغفراً من ذنوبي مستشفعاً بك إلى ربي ، ثم أنشأ يقول :

يا خير من دفنت بالقاع أعظمه      فطاب من طيبن القاع والأكم  
نفسى الفداء لقبر أنت سكاكه      فيه العفاف وفيه الجود والكرم

ثم انصرف الأعرابي ، فحملتني عيني فرأيت النبي ﷺ في النوم فقال : « يا عتبي ألق الأعرابي فبشره أن الله تعالى قد غفر له » (٢) .

Note that the first part is similar to that of Imam Ibn Quddamas quotation from Mughni, but the second part, starting from “Faidah” (benefit) relates the story of Utbi` in its full and he passes no criticism on it, rather in the main body of the quotation he has benefitted from it and taken from it, and his mentioning the narration of al Utbi` under the heading “benefit” indicates that he has presented the above, and tells the readers that the benefit of doing as above is so and so, and this also shows that he had believed in such a narration and didn’t consider, whatever was in it to be shirk, or kufr, or haram!

**THE SAYINGS OF IMAM ABDUL QADIR JEELANI AL HANBALI AND IMAM SHAH ABDUL HAQQ MUHADDITH DEHLAVI AL HANAFI:**

- 6 Shaykh `Abd al-Qadir al-Jilani writes the following in the section on entering Madina, at the end of the section on the Pilgrimage in his book *al-Ghunya li talibin tariq al-Haqq `azza wa jalla* [al-Jilani, *al-Ghunya*, ed. Farj Tawfiq al-Walid (Baghdad: *maktabat al-sharq al-jadida*, n.d.) 1:89-93].

**Entering Madina the Illuminated**

If ALLAH blesses the pilgrim with prosperity and he is able to come to Madina, then what is desirable for him is that he come to the mosque of the Prophet and say upon entering it:

*ALLAHumma salli `ala muhammadin wa `ala ali muhammad, waftah li abwab rahmatik, wa kaffi `anni abwab `adhabik, al-hamdu lillah rabb al-`alamin.*

O ALLAH, send blessings upon Muhammad and upon the family of Muhammad, and open for me the gates of your mercy, and close for me the gates of your punishment, all praise belongs to ALLAH.

Then let him come to the grave of the Prophet and stand in its proximity so that he will be between the grave and the Qibla, and let him stand so that the facade of the Qibla will be behind him and the grave in front of him exactly facing his face, and the *minbar* to his left... Let him then say:

Peace upon you, O Prophet, and ALLAH's mercy and His blessings!

O ALLAH, send blessings upon Muhammad and upon the family of Muhammad as you have sent blessings upon Ibrahim, praised and glorified are You!

O ALLAH, bestow upon our master Muhammad the Means (*al-wasila*) and the Priority (*al-fadila*) and the high rank (*al-daraja al-rafi`a*), and raise him to the exalted station (*al-maqam al-mahmud*) which You have promised him!

O ALLAH, send blessings upon the spirit of Muhammad among all spirits, and upon his body among all bodies, just as he has conveyed Your Message and recited Your signs and fought according to Your command and striven in Your path and commanded that You be obeyed and forbade that You be disobeyed and opposed those who opposed You and befriended those who befriended You and served You until death came to him.

**O ALLAH, You said to Your Prophet in Your Book: "If they had only, when they were unjust to themselves, come unto thee and asked ALLAH's forgiveness, and the Messenger had asked forgiveness for them, they would have found ALLAH indeed Oft-returning, Most Merciful" (4:64), and I have come to Your House [*sic*; two other manuscripts have: "and I have come to You"] in repentance from my sins and seeking forgiveness, therefore I ask You that you make forgiveness guaranteed for me as you have made it guaranteed for those who came to him in his lifetime acknowledging their sins, so that their Prophet invoked You on their behalf and You forgave them.**

**O ALLAH! I am turning to You with Your Prophet, upon him Your peace, the Prophet of mercy. O Messenger of ALLAH! I am turning with you to my Lord so that He will forgive me my sins. O ALLAH, I am asking You for his sake (*bi Haqqihi*) that You forgive me and grant me mercy.**

O ALLAH, grant to Muhammad that he be the first of the intercessors, the most successful of those who ask, and the most honorable of the first and the last. O ALLAH, just as we believed in him without seeing him; and just as we confirmed him without meeting him: enter us where he entered and raise us in his group and bring us to his Pond and quench us with his cup of a satisfying, pure, fresh, whole drink after which we shall never thirst, and keep us forever away from disappointment, betrayal, deviation, negation, and doubt, and make us not of those You are angered against, nor of the misguided, but place us among the people of his intercession.

(It is very important to note that Imam Abdul Qadir is prescribing the dua: “*Allahumma inni attawajjahu ilayka binabiyyika alyhis salamika nabiyyir rahmah ya rasoolALLAH inni tawwajjahtu bika ila rabbi liyaghfirali dhunubi*”! The fact is that he is prescribing the dua of the blind man that we have discussed above! He has just changed some words, keeping the other main words of tawassul and means intact and here our “need” is the “forgiving of our sins” as is mentioned in the end of his prescribed dua!. I even say that this proves that the great Imam and Sheikh too deems it allowed to make dua like this AT LEAST near the prophets grave, and the dua of “*bihaqqi*” too is mentioned and this too is too clear!-Ruhan)

Then let him step to his left and say: Peace be upon both of you, O Companions of ALLAH's Messenger, and ALLAH's mercy and His blessings. Peace be upon you, O Abu Bakr the Most-Truthful. Peace be upon you, O `Umar the Distinguisher. O ALLAH, reward them with Abundant good on behalf of their Prophet and all Islam, and forgive us and our brothers who preceded us in the faith, and do not place in our hearts rancor towards the believers, O ALLAH! for You are Most Kind, Merciful.

Then let him pray two *rak`at* and sit. It is desirable that he pray between the grave and the pulpit in the *Rawda*; and, **if he so desires, that he rub the pulpit to take its blessing** (*wa in ahabba an yatamassah bi al-minbar tabarrukan bih*); and that he pray in the mosque of Quba'; and that he go visit the graves of the martyrs and make Abundant invocations there.

**Then, if he wants to leave Madina, let him come to the Prophet's mosque, approach the grave, greet the Prophet, and do exactly as he did before, then bid him farewell and similarly greet his two Companions and bid them farewell. Then let him say: O ALLAH, don't make this the last of my visits to the grave of Your Prophet, and if you cause me to die, then make me die loving him and his Sunna. Amin, O Most Merciful of the merciful!**

Then he may leave in peace, by ALLAH's will.

- 7) **Imam Abdul Haqq Muhaddith Dehlavi** in his book “*Maa thabbat minas sunnat*” (114-116) under the passage of visiting the prophets grave after mentioning many things and the *aadaab* to enter Madinah and to enter the prophets mosque writes that the visitor should say:

*Assalaamu alyka ya sayyid al mursaleen! As salaamu alyka yaa khaatam an nabiyyeen. As salaamu alyka yaa qaaed ul gurril muhajjaleen. As salaamu alyka yaa man arsalahu laahu rahmat al lil aalameen. As salaamu alyka WA alaa ahle baytika wa azwaajika wa as haabika ajmaeen. As salaamu alyka ayyuhan nabiyyu WA rahmatullahi wa barakaatuhu! Ash hadu an laa ilaaha illallahu wa ash hadu annaka abduhu wa rasoolahu wa ameenuhu wa kharatuhu mina khalakihi wa ash hadu annaka risaalata wa wa addayta al amaanata wa jaahadta fi sabeelillahi Haqqun jihaadihi wa abadta rabbuka hataa ataaka al yaqeena fa jazaaka ALLAHu anna yaa rasoolALLAHi afdala maa jazaa nabbiyyan an ummatihi.*

*ALLAHumma salli alaa sayyidina muhammadin wa alaa aali sayyidinaa muhammadin kamaa sallyta alaa ibraahima wa alaa ibrahima innaka hameedul majeed wa baaraka alaa sayyidina*

*muhammadin wa alaa aali sayyidinaa muhammadin kamaa baarakta alaa ibraahima wa alaa aali ibrahima innaka hameedul majeed.*

*ALLAHumma inakka qulta wa qawluka Haqu: {wa law annahuma iz zalamu anfusahum jaawwooka fastagfarullahu wastagfara lahum ar rasoolu lawajadooALLAH tawwabar raheema}*

*ALLAHumma qad saminaa qawlaka wa ataanaa anraka wa qasadna nabbiyyuka mustashfiina bihi ilayka min dunoobinaaALLAHumma fatub alynaa wasadanaa biziyaaratihi wad khalnaa fi shafaatihiwa qad jinaakaa yaa rasoolalahi zaalimeena anfusana mustagfireena lidunoobinaawa qad samaka ALLAHu taalaa biruoofi raheemi fashfa liman jaaaka zaaliman linafsihi mutarifan bidanbihi taaiban ilaa rabbihi.*

O head of all the messengers peace be upon you, O last of the prophets peace be upon you, O leader of brilliant beautiful people peace be upon you, O mercy for the worlds peace be upon you, and on your family and your wives and your companions peace be upon all of them and may ALLAHs mercy and blessings fall on them. I bear witness that there is no god but ALLAH and i bear witness that you are his slave and his messenger and his “ameen” and the best among all created and i bear witness that you fulfilled your duty of giving us the message and you in ALLAHs way gave your best in jihad and you worshipped the LORD (according to your brilliancy) until you breathed your last.....  
(Dua as mentioned above ...ALLAHumma salli alaa...)

O ALLAH you only said this and you said the truth that {“**had these people after wronging their selves come to you and asked forgiveness from ALLAH and you too would have asked for forgiveness for them then they would have found us repentance accepting and very merciful**”}  
(surah an nisaa verse 64)

O ALLAH we have heard what you said and we have worked upon what you have said (we have performed its *itaa’at*) and we are present in your beloveds presence who will perform our shafa at before you. O ALLAH have mercy on us and by the barakah of visiting your prophet alyhi salaam make us good fortunated by giving us his Shafa’at. O prophet صلى الله عليه وآله وسلم. We have come to your presence after wronging ourselves and asking forgiveness for our wrongdoings. ALLAH has made you Rauf Ur Raheem. Hence he who after wronging his self comes to your presence asking for forgiveness for his sins please perform Shafa’at for him.

Apart from this it is “*laazim*” on the visitor to ask dua for his parents and his friends and relatives etc as the prophet Alyhi Salaams presence is the place where supplications are accepted.

## **8) IMAM HASAN SHURUNBULALIS CHAPTER IN VISITING THE GRAVE OF THE PROPHET ALYHI SALAATU WAS SALAAM:**

### **Visiting the Grave of the Prophet**

Visiting the Prophet, upon him be peace and blessings, is from the best devotional acts and the most rewarded recommended actions. In fact it is close to being from the rank of necessary actions because he, upon him be peace and blessings, encouraged it and strongly recommended it. He said, “Whoever has the ability and does not visit me has been harsh to me.” He said, “Whoever visits my grave my intercession is established for him.” He said, “Whoever visits me after my passing it is as if he visited me in my lifetime.” Amongst those beliefs that is confirmed with the scholars is that he, upon him be peace and blessings, is alive, provided with sustenance and enjoying all pleasures and worship except that he is veiled from the eyes of those who are deficient from the noble states.

It is befitting the person who intends visiting the Prophet, upon him be peace and blessings, to send as much blessings as possible because he hears them and they reach him. Their virtues are so well known as not to require mention. When he sees the walls of Illuminated Medina he sends blessings on the Prophet, upon him be peace and blessings, and then says, "Allah, this is the sacred precinct of your Prophet and the place of descent for your revelation. Therefore bless me by entering it and make it a protection for me from Hellfire and a security from punishment. Make me from the successful ones through the intercession of the Chosen One on the Day of Returning." He performs ritual bath before or after entering before heading for the visit if he is able to do so. He wears scent and wears his best garment out of veneration for arriving to the Prophet, upon him be peace and blessings. He then enters Illuminated Medina walking if possible having secured his belongings. He enters humbly with tranquillity and reverence taking account of the nobility of the place whilst saying, **"In the name of Allah and on the religion of the Messenger of Allah, upon him be peace and blessings. My Lord, grant me an entry of truth and an exit of truth and, from You, authority to support me. Allah, bless our Master Muhammad and the family of Muhammad ... and forgive me my sins. Open to me the doors of Your mercy and Your grace."** He then enters the Noble Mosque and prays his two units for greetings at his pulpit. He stands such that the pillar of the noble pulpit is parallel to his right shoulder, being the standing place of the Prophet, upon him be peace and blessings. All that is between his grave and his pulpit is a field from the fields of Heaven. He then prostrates giving thanks to Allah, Exalted is He, for having facilitated this for him and blessed him by arriving there. He then supplicates for whatever he wants. He then heads towards the noble grave standing a distance of four arm lengths with complete etiquette having his back towards the direction of prayer. He faces towards the head of the Prophet, upon him be peace and blessings, noting that he is gazing happily towards him, hearing his words, responding to his salaams and uttering amen to his supplication. He says, "Peace be to you, my Master, Messenger of Allah. Peace be to you, Prophet of Allah. Peace be to you, Beloved of Allah. Peace be to you, Prophet of Mercy. Peace be to you, Intercessor of the Community. Peace be to you, Master of the Messengers. Peace be to you, Seal of the Prophets. Peace be to you, Muzzammil. Peace be to you, Muddaththir. Peace be to you, your pure offspring and your pure family from whom Allah removed uncleanness and purified thoroughly.

May Allah reward you from us the best that He has rewarded a prophet from his people and a messenger from his community. I testify that you are the Messenger of Allah; you conveyed the message, fulfilled the trust, advised the community, clarified the proof, strove earnestly in the path of Allah and established the religion until certainty came to you.

May Allah bless and send peace on you and on the noblest place that has been ennobled by the presence of your blessed body, perpetual blessing and prayer from the Lord of the Worlds according to the amount of everything that has been and everything that will be in the knowledge of Allah, a prayer that has no end to its length.

Messenger of Allah, we are your delegates and visitors to your sacred precinct. We are honoured by being present in front of you. We have come to you from distant lands and far flung places, having crossed plains and rugged terrain with the intention of your visit to be successful through your intercession, looking at your traces and abodes, fulfilling some of your rights and seeking intercession from you to our Lord. Verily sins have broken our backs and wrongdoings have burdened us and you are the Intercessor, the One whose intercession is accepted, who has been promised the Greatest Intercession, the Praiseworthy Station and Wasila. Allah, Exalted is He, has said, "And if, when they had wronged themselves, they had but come to you and asked forgiveness of Allah, and asked the Messenger to ask forgiveness for them, they would have found Allah Relenting, Compassionate." We have come to you having wronged ourselves and asking forgiveness for our sins. So intercede for us to your Lord and ask Him to cause us to die on your way, to resurrect us in your group, to lead us to your basin and to give us drink from your cup without humiliation or remorse. Intercession, intercession, intercession, Messenger of Allah." He says it thrice.

"Our Lord, forgive us and our brethren who were before us in the faith, and do not place in our heart any rancour toward those who believe. Our Lord, You are Kind, Compassionate."

He then conveys salaam from those who requested, saying, "Peace be to you, Messenger of Allah, from such and such a person. He seeks intercession from you to your Lord. So intercede for him and the Muslims." He then blesses him and supplicates whatever he wants at his noble face with his back to the direction of prayer. He then moves an arm length until he is parallel with the head of the highest



saint, Abu Bakr, Allah, Exalted is He, be pleased with him. He says, "Peace be to you, Caliph of the Messenger of Allah. Peace be to You, Companion of the Messenger of Allah, his close friend in the cave, his associate on journeys and his trusted one in the secrets. May Allah reward you from us the best that He has rewarded a leader from the community of his prophet. You succeeded him in the best manner, you traversed his path and manner in the best way, you fought the apostates and innovators, you paved the way of Islam, you firmed its pillars and were the best leader, you maintained family ties and you remained upright in truth, supporting the religion and its people until certainty came to you. Ask Allah, Exalted is He, for us perpetual love of you, resurrection with your party and acceptance of our visit. Peace, the Mercy of Allah and His blessings be to You." He then moves the same distance until he is parallel with the head of the leader of the Muslims, Umar Ibn Khattab, Allah be pleased with him. He says, "Peace be to you, Leader of the Believers. Peace be to you, Exposer of Islam. Peace be to you, Destroyer of Idols. May Allah reward you the best reward. You gave victory to Islam and Muslims, you conquered most of the lands after the Master of the Messengers, you provided for orphans, you maintained family ties and Islam was strong by you. You were for the Muslims an accepted leader and a guided guide.

You kept them together, helped their poor and consoled their broken ones. Peace be to the both of you, Soul Mates of the Messenger of Allah, his Ministers, his Advisors, his Helpers in establishing the religion and the two who took care of the affairs of the Muslims after him. May Allah reward the both of you the best reward. We draw near through the both of you to the Messenger of Allah, upon him be peace and blessings, so that he intercedes for us and asks Allah, our Lord, to accept our effort, to keep us alive on his religion, to cause us to die on it and to resurrect us in his group." He then supplicates for himself, his parents, those who requested supplication from him and all Muslims. He then stand at the head of the Prophet, upon him be peace and blessings, as he did originally, saying, "Allah, You said, and Your statement is true, "And if, when they had wronged themselves, they had but come to you and asked forgiveness of Allah, and asked the Messenger to ask forgiveness for them, they would have found Allah Relenting, Compassionate." We have come having heard Your statement, obeying your instruction and asking for intercession through Your prophet to you. Allah, Our Lord, forgive us, our fathers, our mothers and our brethren who were before us in the faith, and do not place in our heart any rancour toward those who believe. Our Lord, You are Kind, Compassionate. Our Lord, Give us what is in this world and what is good in the Hereafter, and keep us from the torment of the Fire. Transcendent is your Lord, the Lord of Might, beyond that they describe, peace be upon the messenger and praised be Allah, Lord of the Worlds."

He adds whatever he wants and supplicates with whatever comes to him for he will be facilitated by the grace of Allah. He then comes to Abu Lubaba pillar where he tied himself until Allah turned to him which is between the grave and the pulpit. He prays whatever optional prayer he wants. He repents to Allah and supplicates whatever he wants. He comes to the Field and prays whatever he wants. He supplicates whatever he wants and whatever he desires. He glorifies, praises and asks forgiveness as much as possible. He then comes to the pulpit and places his hand on the protrusion which was there to take blessings with the trace of the Messenger of Allah, upon him be peace and blessings, and the place of his blessed hand when he delivered sermons to attain his blessings, upon him be peace and blessings. He blesses him and asks Allah whatever he wants. He then comes to the wailing pillar. In this is the remnant of the trunk that sobbed for the Prophet, upon him be peace and blessings, when he left it and delivered sermons on the pulpit until he descended and embraced it. It then calmed down. He takes blessings with whatever remains of the Prophetic remains and the noble places.

He strives to worship at night whilst residing there, to attain sight of the Prophetic presence and to visit him at general times. It is recommended to leave for Baq'i and go to the sights and visits particularly the grave of the master of the martyrs, Hamza, Allah be pleased with him. He visits Abbas, Hasan Ibn Ali, and the remainder of the family of the Prophet, Allah be pleased with them. He visits the leader of the believers, Uthman Ibn Affan, Allah be pleased with him, Ibrahim the son of the Prophet, upon him be peace and blessings, the wives of the Prophet, upon him be peace and blessings, his aunt, Safiyya, the companions and the followers, Allah be pleased with them all. He visits the martyrs of Uhud, if possible Thursday is best. He says, "Peace be to you because you were patient. How excellent is the final abode." ...

( Upto the End of the chapter from *nur ul idah* as translated by Wesam Charkawi )

### 9) IMAM QUSTULANI AS SHAFTI ON TAWASSUL DURING ZIYARAH OF THE PROPHET ALYHI SALATU WAS SALAM:

Imam Qustullani, the Muhaqiq, was the great student of Imam Sakhawi and Imam Ibn Hajr Asqalani. He wrote a commentary on sahih al bukhari which is considered one of the best commentaries on the sahih namely, Al Irshad As Sari, and he even wrote a multi volume book on the life of the prophet alyhi salatu was salam, that was immediately recognised, namely “al muwahib laduniya li minhal muhammadiyya”, apart from many other great books he wrote, may ALLAH have mercy on his soul and may ALLAH continue his great tomes to be published and may ALLAH increase our knowledge through such scholars.

Imam Quatullani in his second last chapter of “al muwahib laduniya” where he talks about visiting the grave of the holy Prophet alyhi salatu was salam, has mentioned about tawassul during visiting the prophet alyhi salatu was salam at that time and has, in series shown how the prophet was made a means (waseela) even before he was created and sent, and then how he was used as waseelah when he was alive in his wordly life, and in the third part of the series he mentions about the prophet alyhi salatu was salam being used as a means still, even after he left us from this wordly life. If I start mentioning and quoting the whole chapter, it would be lengthy, so I will mention only the part before his mentioning the prophet being used as a means before he was sent to us, and his second part of the section, meaning the prophets being used as a means after he left us, sallallahu alyhi wasallam.

(Imam Qustullanis words start):

“The person performing ziyarah should, make a lot of dua and show a lot of submission to ALLAH, and ask help and ask intercession from the prophet and seek his means in *kathrah* (seek his means, a lot). Therefore he, who seeks the intercession of the prophet alyhi salatu was Salam, is applicable that ALLAH accept his intercession.

Know! Istigatha is to seek help, and hence the seeker of help, requests the mustageeth bihi (the one asked for help) so that he receives help from him, so there is no difference if we use the words istigatha or tawassul or tash`afu` or tawajjuh` or tajawwuh` because both of them come from “jaah” and “wahjahah” and their meaning is greatness and highness.

And many a times a great person is made a means to someone far greater than him or her. Then all this; that means *tawassul*, *istigatha*, *tash`afu`*, in every form is approved, before his birth, after it in his life, and even after that in his life of *barzakh*, and even after resurrection, on the day of judgment like it has been written in “*tehqeeq an nusrah*”, and “*misbaah az zulam*”.

(after this mentions the instances which show that the prophet alyhi salatu was salam was sought as a means even before his birth and after he proclaimed his prophet hood)

(his words continue):

After the death of the prophet, in his life of *barzakh*, *tawassul* done by him, their instances are so many that they cant be counted!

Shaykh Abu Abdullah bin Nu`man *rahimahullah* has written some of the instances in his book “*misbaah az zulam fi mustagitheen bikhair il anaam*”.

I (qustullani) once got very sick. And no medicine worked on me, and this disease remained with me for many years. So I, on 28 *jamaid ul awwal* 893 hijree in Makkah Mukarrammah, may ALLAH increase the respect of this city and may ALLAH make me return there, asked ALLAH by the means (*waseela*) of the prophet alyhi salatu was salaam, and while I was sleeping a man came who had a paper with him, and on it was written: For Ahmed bin Qustullani this medicine is from the prophet, and then I woke up and by ALLAH I wasn't ill anymore! And I was alright by the *barakah* of the prophet alyhi salatu was salam!

Like this instance, in 885 hijrah, I, on the way to Makkah and after Ziyaarah of the prophet was coming back to Egypt, when my *khadimah* (worker woman?), "Ghazaal al Habshiyya" had a headache and this remained for many days, then I asked ALLAH by the means (*waseelah*) of the prophet alyhi salatu was salam for her betterment and a person came to me in my dream and he had a jinn in his hand who had controlled this woman (Ghazzal al habashiyya). The man said that he was sent by the prophet alyhi salatu was salam to me so I asked him (the jinn) not to come near her (Ghazzal al habashiyya) again, and when I was awake, I found that this woman had no illness, as if she had been freed from a rope, and she remained in this very health, until I left her in 894 hijrah. AlhamduLILLAH I rabbil Alameen (All praises are due to ALLAH, the *rabb* of the worlds)" (Imam Quatullanis words end here)

So I say that was Shaykh Albaani ignorant of such things from the great scholars? If yes then that shows his ignorance of fiqh and this field of knowledge! And if they say that he knew all this then I say that why does he lie in his book and that too so adamantly and categorically that anyone who has inadequate knowledge would fall in the trap of accepting what he says because of the great confidence with which he mentions this untruth! May ALLAH forgive him and have mercy on him.

I have quoted 9 different scholars only, and that too they are a handful only for tawassul here, during the visitation of the prophet sallallahu alyhi wa sallam, all of whom encourage the readers to request the prophet alyhi salatu was salama to make dua for oneself (*istifsha`*)! Note that this *aaema* are from all the four schools of thought and are not some obscure ulema, who are not known, rather they are accepted and relied upon scholars of fiqh, hadith, Tafsir, Tasawwuf and other sciences of the deen, and are taken from even today! How could shaykh Albani, who was considered a mujaddid by many, and the best scholar alive of his time by others of the salafis, and the muhaddith al zamaan by others, make such a mistake and commit such an error as to say what he said. May ALLAH forgive me if I made a mistake in understanding his words, and may ALLAH open the hearts of the people anyways after reading the great *aaema* speak on the topic. And ALLAH knows best.

(It is very interesting that how the conjecture of the ones calling tawassul shirq and kufr and haram even makes these great scholars of Islam who were rightly guided in the sciences mushrikeen and kuffar. I think apart from a little amount of scholars all the others will be called kuffar and mushrikeen on the evil principle they are using and may ALLAH save us from all this. Ameen)

It cannot be clearer that Shaykh Albani (May ALLAH forgive and have mercy on him) and the "Salafies" are therefore innovating against the *minhaj* of the relied upon ulema in:

- a) Claiming that *tawassul* is no longer made by asking for the Prophet's *du`a* after he left dunya;
- b) Claiming that *tawassul* is not made through the Prophet's person or status.

That in the *du`aa* which Allaahs Messenger (SAW) taught him to say occurs, 'O Allaah accept him as a supplicant [intercessor] for me', and it is impossible to take this to mean *tawassul* by his (SAW) person, or his status, or his right, since the meaning is, 'O Allaah accept his (SAW) supplication for You to restore my sight.'

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings***

The complete words of the *du`a* are as follows: "O ALLAH I ask you and turn to you by means of your Prophet Muhammad, the Prophet of Mercy. O Muhammad I turn by means of you to my Lord in this need of mine, so that it may be fulfilled for me, **O ALLAH make him my intercessor** (*shaffi`hu fiyya*)."

Therefore the *du`a* contains the following steps:

- Call and request to ALLAH stating that one uses the Prophet as means;
- Call to the Prophet stating that one uses him as means to ALLAH;
- Call and request to ALLAH to make the Prophet one's intercessor.

This proves:

- that one may ask for the Prophet's intercession in this life;
- that one takes for granted that the Prophet's intercession is accepted;
- that one does not take for granted that his intercession is granted;
- and that such intercession is "by means of him," period.

And shafaa'ah [the Arabic word used in the hadeeth] in the language means: *du`aa* [supplication], and this is what is meant for the Shafaa'ah which is established for him (SAW) and for the other Prophets and the pious on the Day of Resurrection.

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings***

Neither is the hadith taking place on the Day of Resurrection, nor is this hadith primarily about the Prophet's blessed *shafa`a*, which is explained in countless other ayats and ahadith, but about *tawassul* through the Prophet, which is the **modality** and **language** of asking for his *shafa`a* here and now. Albani (May ALLAH forgive and have mercy on him) is trying to make one and the same thing of *tawassul* and *shafa`a*, and furthermore he is trying to make the language say other than what it states explicitly.

And this shows that shafaa'ah is more particular then *du`aa* since it will only occur if there are two people seeking a matter, so that one of them is a supplicant for the other, as opposed to a single person seeking something who does not have anyone else to supplicate for him. In Lisan ul-Arab it says, 'shafaa'ah [intercession] is the intercessor's speaking to a king about a need which he is requesting for someone else, and the intercessor is the one seeking something for someone else, through whom he intercedes to attain what is desired...' So it is established by this means also that the *tawassul*

of the blind man was through his (SAW) du'aa and not his person.

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings***

Again: The hadith is about the **asking** for the intercession, not the intercession itself. Clearly, the one hoping intercession needs to ask, and the reason he is asking is because of the intercessor's status. Is this not obvious?

Those from what the Prophet (SAW) taught the blind man was, 'And accept my supplication [shafaa'ah] for him'... This sentence is an authentic part of the hadeeth, it is reported by Ahmad and al-Haakim who authenticated it with adh-Dhahabee agreeing. And it alone is a decisive proof that taking the hadeeth to refer to *tawassul* by his person is futile, that being the position of some recent writers - and it seems that they realise this point and therefore do not mention this sentence at all - which shows how far they can be trusted in reporting narrations. And close to this is their quoting the previous sentence, 'O Allaah accept his shafaa'ah for me', as a proof for *tawassul* by his person - but as for explaining how it shows that then they do not explain that to the readers, since one not having something cannot give it to others.

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings***

The proof for *tawassul* through the Prophet's person does not lie in the particular part of the *du'a* which says "O ALLAH accept his *shafa'a* for me" but in the *du'a* as a whole, as has been shown above.

Shaykh Albani (May ALLAH forgive and have mercy on him)'s contempt and mistrust of the scholars whose view invalidates his typifies his tendency to disrespect persons on the basis of his disagreement and that is the general tendency of his admirers also. What can be meant by his phrase "some recent writers"? Are Nawawi and Ibn al-Jawzi, who respectively state that *tawassul* is through the Prophet's person and status, "recent writers"? The only "recent writer" here is Shaykh Albani (May ALLAH forgive and have mercy on him) himself.

'i.e. accept my shafaa'ah for him, i.e. accept my du'aa that you accept his 'shafaa'ah', i.e. his du'aa that You restore my sight.' And it is not possible to understand anything but this from this sentence.

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings***

The above impossibility seems axiomatic to Shaykh Albani (May ALLAH forgive and have mercy on him) perhaps, but to others it is clear that the statement quoted also refers to the phrase: "I ask you and turn to you by means of your Prophet" and so the full meaning is: "Accept my *du'a* and accept the request that I may make this *du'a* to you by means of him." As much as Shaykh Albani (May ALLAH forgive and have mercy on him) tries to conceal this basic meaning he cannot.

This is why you find the opponents feigning ignorance of it and not making mention of it since it demolishes their building from the foundations and tears down its walls, and when they hear it you will see them looking at you like one in a swoon. This is because they (think that they) understand the shafaa'ah of the Messenger (SAW) for the blind man, but what can the blind man's shafaa'ah for the Messenger (SAW) mean? They have no answer for that at all. And the fact that they perceive this nullifies their misinterpretation is that you will not find a single one of them using it in practice, i.e. supplicating, 'O Allaah accept Your Prophets' shafaa'ah for me and my shafaa'ah for him.'

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings***



The blind man was merely blind in the eyes, but ALLAH spoke of those who are blind-hearted and this is a graver illness.

The *shafa`a* of the Messenger for the blind man benefits the blind man. The *shafa`a* of the blind man for the Messenger benefits the blind man also! The former is the Prophet's request on behalf of the blind man. The latter is the blind's man request that he be given permission to have the Prophet request for him. It is very clear, but it seems Albani (May ALLAH forgive and have mercy on him) ekes out his argument only in order to confuse the issue, just as he shuffled the lexical meanings of *tawassul* and *shafa`a*.

the saying of the blind man in his du'aa, 'O Allaah I ask You and turn to You by means of your Prophet Muhammad (SAW)' means, 'I seek a means of nearness to You by means of the du'aa of your Prophet', with the governing word [i.e. du'aa] omitted - and this is something well known in the language - as occurs in the saying of Allaah, 'the town and caravan...' (12:82), i.e. 'the PEOPLE of the town, and the COMPANIONS of the caravan..' [with the governing words PEOPLE and CARAVAN omitted]. And we and the opponents agree upon that, i.e. that we have to come up with the governing word which has been omitted.

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings***

The above is a good illustration of Albani (May ALLAH forgive and have mercy on him)'s method of narrowing down the outward sense of the *du`a*, which is: "I am turning to You by means of your Prophet" to a specific sense: "I am turning to You by means of your Prophet's *du`a*." In order to achieve this he comes up with terms that are not in the hadith -- "*by means of the du`a*" -- and he dictates that they are the governing terms around which the sole meaning of the hadith revolves -- that is: Shaykh Albani (May ALLAH forgive and have mercy on him)'s meaning.

And in our view it is the same case as with the du'aa of Umar and his *tawassul* by means of al-Abbaas - either it is taken to be, 'I turn to You by means of the (status) of Your Prophet', and 'O Muhammad I turn by your (person) or your (position) to my Lord' - as they claim - or to be, 'I turn to you by means of the (du'aa) of Your Prophet', and, 'O Muhammad I Turn to you by your (du'aa) to my Lord' - which is our saying. And one of these must be preferred due to a proof which shows it. So as for their saying that the missing governing word is (status/position) then they have no proof for it, neither in this or any other hadeeth, since there is nothing mentioned along with it which suggests or states any mention of (status) or indicates it at all.

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings***

This is perhaps the greatest fallacy in his entire argument, since in making it he completely ignores the countless verses and hadiths which show the Prophet's tremendous status, including his own explicit statements that he is the Master of the children of Adam and the noblest of them in ALLAH's sight, and the *ijma`* of Muslims concerning his praiseworthy station.

Just as they have nothing from the Qur'an and Sunnah, or from the practice of the Companions where there is *tawassul* by anyone's status. So this preferred view of theirs has nothing to support it and so is rendered baseless and not taken into any further consideration. As for our view then it is supported by many proofs which have preceded.

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings***

The lexical "proof" has been rejected as *shafa`a* is not the same as *tawassul*. And the "proof" that the *wasila* is purely the Prophet's *du`a* has been rejected, as it was shown that the *wasila* is the Prophet himself in addition to the *du`a* which he taught the blind man, and the *du`a* which he himself made on his behalf.

And I also say: Even if it were correct that the blind man sought to make *tawassul* by his (SAW) person, then it would be something particular to him, not something shared by the rest of the Prophets and the pious. And joining them in it along with him is something not acceptable, since he (SAW) was the leader and the most noble of them all, so it could have been something which Allaah particularised him like many others reported in authentic narrations, and matters of particularised qualities are not within the scope of analogy. So he who thinks that the blind man's *tawassul* to Allaah was by means of his (SAW) person - then he should halt at that and not add others to it, as is reported from Imaam Ahmad and Shaikh al-Izz bin abdis-Salaam (RH).

**Albani (May ALLAH forgive and have mercy on him), *Tawassul: Its Types and Rulings***

(NOTE: Shaykh Albaani has mentioned Imam Ibn Abdus salaams allowing *tawassul* through the Prophet and this is true. Imam Qastallani (rahima hummALLAH) writes in "*al mawaahib ul laduniya*" under the chapter "the specialities of the Prophet alyhi salaam" and in it further under the title of "the waseelah (means) of the prophet alyhi salaam" just before the chapter "Is it not allowed to see the mothers of the believers even if their bodies are entirely covered?" (Note: I have translated this portion from the Urdu translation of *al mawaahib laduniya* as my Arabic is not at all good enough to make me able to translate Arabic texts independantly and ALLAH knows the best):

"Ibn Abdus Salam said that one of the greatnesses of the prophet is that one can present him as means to ALLAH and this is not "*aam*" because he says that it is "*khas*" or special with the prophet alyhi salaam because he is the liege lord of the children of Adam and (according to him) this is not allowed by the name of any other "Wali", angel or any other Prophet because they don't share the same level (as that of him sallallahu alyhi wasallam) and this thing is because of his great level and greatness that it is "*khaas*" or special with him (sallallahu alyhi wasallam)"

I say, not only does imam Qustullani talk about it, but even imam Munawi in his "fayd al qadeer sharh jami' sagheer" talks about it under the commentary of the hadith of the blind man. Here is his commentary on the hadith in full:

(اللهم إني أسألك) أطلب منك (وأوجه إليك بنبيك محمد) صرح باسمه مع ورود النهي عنه تواضعا لكون التعليم من جهته (نبي الرحمة) أي المبعوث رحمة للعالمين (يا محمد إني توجهت بك) أي استشفعت بك (إلى ربي) قال الطيبي الباء في بك للاستعانة وقوله إني توجهت بك بعد قولك أوجه إليك فيه معنى قوله تعالى «من ذا الذي يشفع عنده إلا بإذنه» (في حاجتي هذه لتقضي لي) أي ليقضها ربي لي بشفاعته ، سأل الله أولا أن يأذن، لئنه أن يشفع له ثم أقبل على النبي ملتصقا شفاعته له ثم كر مقبلا على ربه أن يقبل شفاعته والباء في بنبيك للتعدية وفي بل للاستعانة وقوله (اللهم فشفعه في) أي أقبل شفاعته في حقى ولتقضى عطف على أوجه اليك بنبيك أي اجعله شفيعا لي فشفعه وقوله اللهم معترضة وما ذكر من أن سياق الحديث هو هكذا هو مافى نسخ الكتاب ووجهه ظاهر وفي المشكاة كأصلها لتقضى لي حاجتي وعليه قال الطيبي إن قلت مامعنى لي وفي؟ قلت معنى لي كما في قوله تعالى «رب اشرح لي صدري» أجل أولا ثم فصل لي-كون أوقع في النفس ، ومعنى في كما في قول الشاعر \* يجرح في عراقيها نصلي \* أي أوقع القضاء في حاجتي واجعلها مكانا له ونظير الحديث قوله تعالى وأصلح لي في ذريتي انتهى قال ابن عبد السلام ينبغي كون هذا مقصورا على

النبي لانه سيد ولد آدم وأن لا يقسم على الله بغيره من الأنبياء والملائكة والأولياء لأنهم ليسوا في درجته وأن يكون مما خص به تنزيها على بلو رتبته وسمو مرتبته قال السبكي ويحسن التوسل والاستعانة والتشفع بالنبي إلى ربه ولم ينكر ذلك أحد من السلف ولا من الخلف حتى جاء ابن تيمية فأنكر ذلك وعدل عن الصراط المستقيم وابتدع ما لم يقله عالم قبله وصار بين أهل الإسلام مثلة انتهى وفي الخصائص يجوز أن يقسم على الله به وليس ذلك لأحد ذكره ابن عبد السلام لكن روى الشيرازي عن معروف الكرخي أنه قال لتلامذته إذا كان لكم إلى الله حاجة فأقسموا عليه بي فإني الواسطة بينكم وبينه الآن وذلك بحكم الوراثة عن المصطفى صلى الله عليه وسلم (ت ه ك عن عثمان بن حنيف) بمهملة ونون مصغر بن وهب الأنصاري الأوسى المدني شهد أحدا وما بعدها ومسح سواد العراق وقسط وولى البصرة لعلّ وكان من الأشراف قال إن رجلا ضيرا أتى النبي صلى الله عليه وسلم فقال ادعوا الله أن يعافيني فقال إن شئت أخرت لك وهو خير وإن شئت دعوت قال فادعه فأمره أن يتوضأ ويصلي ركعتين ويدعو بهذا الدعاء قال الحاكم على شرطهما وأقره الذهبي

{O ALLAH I am asking you} , meaning I request you,{ and I am turning towards you with the prophet of mercy}, the one sent as rahmah lil aalameen, {O Muhammad (sallallahu alyhiwa sallam), I turn with you} meaning, seek with you your intercession,{ towards my lord}, imam Tayyibi said the “baa” in “bika” is the “baa al isti`anah”, meaning the “baa” of help and the saying that I am turning with you towards ALLAH after saying that I am turning towards you O lord, in it is the meaning of ALLAHs saying {who possesses intercession before him except with HIS will} . {in this need, of mine, so that it is fulfilled}, meaning that ALLAH fulfills it by your intercession. We ask ALLAH first to let HIS prophet alyhi salam to make intercession for us, and then we turn ourselves to the prophet sallallahu alyhi wa sallam and request him to make shafa`ah (intercession) for us, and then we again turn towards ALLAH so that HE accepts the prophets intercession (alyhi salatu was salam), and the baa in “binabiyyika” is that of isti`ana (help) and the saying {O ALLAH make him my intercessor`} that means, accept his intercession for me (and then Imam Munawi goes into the linguistics, discussing which is unnecessary for us here)... Imam Izz ud din Ibn Abus Salam said that this (to ask ALLAH by the prophet) is special only with the Prophet alyhi salatu was salam because he is the leader of the children of Adam alyhi salatu was salam and we cant ask ALLAH by anyone else from the ambiya except Muhammad sallallahu alyhi wa sallam (the exact words are: laa yuqsamu ala ALLAHi bighayrihi minal anbiya wal malaa`ika wal awliya) and the angels and the friends of ALLAH because they are not on the level of the prophet sallallahu alyhi wa sallam and this is only special with the prophet alyhi salatu was salam ...(Imam Ibn Abdus Salams words end here, and now Imam Munawi says): and Imam Subki said it is good (yuhsanu) to make tawassul, tashafu` and istigatha with the prophet sallallahu alyhi wa sallam towards ALLAH and no one disagreed on this from the salaf nor from the khalaf until ibn taymiyyah came and he disagreed and didn't allow this and he thus went astray from the right and straight path and he innovated that which was not said by any person having knowledge before and thus was made amongst the ahlul islam an example of (here the words of Imam Subki end and now Imam Munawi says): and it is the specially of the prophet that we can ask ALLAH by him, and this is not for anyone else except him alyhi salatu was salam as said by Imam Ibn Abdus Salam , but Imam Qusheri (radiallhu anh) has narrated from Ma`ruf Karkhi (radiallhu anh) that he said to his students: “Whenever you have a need to be fulfilled, ask ALLAH by my name (fa aqsamu alyhi bee) because I am a means between you and HIM at present”,(Imam Qusheri narrates this with his chain in his “risala fi ilm at tasawwuf”) and (Munawi says) this falls

under the inheritance (waratha) that he received from Mustafa sallallahu alyhi wa sallam .... (then al munawi starts explaining the rest part of the entirety of the hadith in other books)

This is true to mention that no one shares the same level as that of the Prophet alyhi salaam and he is partly even right in his ijtiḥad that these kinds of duas should be kept “*khas*” or special with the prophet but it is also true that it is not forbidden to use such duas with respect to other friends of ALLAH or other Prophets as Imam Munawi has tried to indicate in the end of his commentary and ALLAH knows best.

It is interesting to note that Imam Munawi didn't cast aspersions on the saying of Imam Ma'ruf Karkhi, rather he defended it by saying that such is because there are certain people who have inherited certain things and traits from the prophet sallallahu alyhi wa sallam. I say: Imam Qusheri mentioned this instant in the biography of Imam Ma'ruf Karkhi in his “*Risala fi ilm at tasawwuf*” and he too didn't say cast any aspersions on it, rather he mentioned it as a praise for the great friend of ALLAH. This is what Imam Qusheri writes:

“Abu Mahfuz Ma'ruf bin Fayruz al-Karkhi

He was a great master whose prayers were answered [by God] and whose grave was [a source] of healing. The inhabitants of Baghdad say that the grave of Ma'ruf is a proven panacea. He was a client of [the imam] `Ali b. Musa al-Rida and died in the year 200, though some say that he died in 201. He was a teacher of Sari al-Saqati. One day he told [al-Saqati]: “When you need something from God, call upon Him by my name!”” (*ar risala al qusheriyya fi ilm at tasawwuf*, translated by Alexander knysch)

If such was haram or shirk or kufr, Imam Qusheri would surely have pointed towards that, and it must be noted that Imam Qusheri is not a normal sufi whom people look at with eyes full of contempt, rather he is one of the imams in hadith of his times, a friend of Imam Bayhaqi, the great muḥaddith, and even Imam Al Haramayn al Juwayni, the great fiqh master of the shafi`is, and he is the student of the Imam Ibn Al Fourak, the great mutakallim of the Ash`arites of his time.! He is also a student of Imam Abu Abdur Rahman as Sulami (the one who wrote the famous book “*tabaqat as sufiyya*”), who is one of the principle narrators and teachers of Imam Bayhaqi and from whom Imam Bayhaqi has narrated many ahadith in many of his books. So Imam Al Qusheri born in 376 hijri was an Imam in both the external as well as the internal sciences and to look at him with eyes of contempt and prejudice is wrong. He was quoted at many places by Imam Nawawi and Ibn Hajr Asqalani in their commentaries of Sahih Muslim and Sahih Bukhari many a times, and they give him the title “Ustaadh” and “Imam” and “Shaykh”! And nor did Imam Munawi cast any aspersions by miming what the modernists today do calling everything and anything as shirk! I say: this discussion here has proven the aqeedah of Imam Ibn Abdis Salam, Imam Qustullani, Imam Munawi, Imam Abul Qasim Qusheri, Imam Ma'ruf Karkhi and Imam Subki without any doubt, and the great authority that these great A`ema carry, carries weight for everyone except those who are neither learnt, nor have any respect for the views of Scholars!

One goes to one's nearest means among the *salihin* or saintly people, as is established by `Umar's *tawassul* through al-`Abbas the Prophet's uncle. This is not only permissible but recommended by all Four Schools. As for Imam Ahmad, he made *tawassul* through the Prophet a part of every *du`a* as has been reported, nor did he try, unlike Albani (May ALLAH forgive and have mercy on him), to alter the modality of the *tawassul* or its meaning.

Note that Shaykh Albani (May ALLAH forgive and have mercy on him) moved from denying that the *tawassul* can be made through the Prophet's person to accepting it, then denying that it be



made by other than the blind man, then accepting it, and finally denying that it be made through other than the Prophet!

If it were forbidden to seek the Prophet's person as a means for obtaining cure and blessings in this life, then why did the Companions and the Followers seek such blessings through the hair of the Prophet, his *minbar*, his sweat, his saliva, his grave, and other items which we shall not mention? If one cannot deny the benefit derived by a mere particle of the Prophet's body long after his time, they surely one cannot deny the benefit derived by his noble person -- except one whom ALLAH has deprived of true understanding, such as those who insist on denying even when the proofs are brought right under their nose. And ALLAH knows best.

(NOTE: Shaykh Albani says that whoever thinks that dua to be Tawassul through the Prophet then he should restrict it only to the Prophet صلى الله عليه وآله وسلم. The Salafiyya rather the counterfeit Salafiyya are the ones who even deny this. I personally believe that the ahle Sunnah wal jamaat would have no problem if wasilah would be performed by the pseudo Salafiyya with the Prophet صلى الله عليه وآله وسلم only and not oppose the ones who do it through the Prophet alyhumasalaatu was salaam because such was even the case with Imam Ibn Abdus Salam as I mentioned above and this would finish of the propbelms between the "Salafies" and the Ahle sunnah wal jamaat. Let us then come to common terms at least and accept that it is through the Prophet AT LEAST and that would be a good stance. Wallaahu taala aalam-Ruhan)

#### SAYIDINA ISA CALLING THE PROPHET ALYHI SALAAM:

From Abu Hurayra: I heard the Prophet (s) say: "By the one in Whose hand is Abu al-Qasim's soul (Muhammads soul), `Isa Ibn Maryam shall descend as a just and wise ruler. He shall destroy the cross, slay the swine, eradicate discord and grudges, and money shall be offered to him but he will not accept it. Then he shall stand at my graveside and say: *Ya Muhammad!* And I will answer him."

Abu Ya`la relates it with a sound chain in his *Musnad* (Dar al-Ma'mun ed. 1407/1987) 11:462; Ibn Hajar cites it in *al-matalib al-`aliya* (Kuwait, 1393/1973) 4:23, chapter entitled: "**The Prophet's life in his grave**" and #4574; Imam Noor ud din Abu bakr al haythami says in *Majma` al-zawa'id* (8:5), chapter entitled: "'Isa Ibn Maryam's Descent": "**Its sub-narrators are the men of sound (sahih) hadith.**"

The narrators of this hadith are very good and trustworthy, and some have tried to cause problems with the narrator "abu sakhr humayd bin zayd" but this is only because they have been confusing him with humayd bin sakhr, although Imam Ibn Hajr Asqalani in *Taqreeb wat tahdheeb* has said that some scholars have considered the two to be one, but on more research it seems to be more convenient and correct to say that the two are different narrators. That conclusion is reached because the imams of hadith like ibn adi, and others have different verdicts somewhat on both the narrators and have also made different tarjamahs of the two. Even if that is not the case, still Abu Sakhr Humayd bin Zayd is a good narrator who has been called thiqah by Ibn Ma`een and others. Imam Ahmed bin Hanbal called Humayd bin Zayd a good narrator in a narration from Abdullah bin Ahmed bin Hanbal in his "*ilal fi ma`rifat al rijal*". Furthermore, even Imam Dhahabhi in his *Kashif* has copied the praise of Imam Ahmed bin Hanbal regarding Humayd bin zayd.

This hadith thus is at least hasan, and this is even said by the salafi ulema! Shaykh albani too in his "silsila sahiha" has called the chain of this hadith to be "jayyid" (strong and good), and has gone into details then as to how he arrived to that conclusion.

Some people as I have seen claim, and try to make ta`wil of this hadith by saying that this hadith nowhere proves that Isa` alyhi salam was calling the prophet alyhi salatu was salam or addressing him sallallahu alyhi wa sallam to seek his intercession or anything else, rather this is only one of the miracles of the prophet, and one of the specialities of the situation. I say: this is plain error as the users of this hadith never claim it as a proof for asking his sallallahu alyhi wa sallam intercession or dua, rather this is a proof that calling the prophet sallallahu alyhi wa aalihi wa sahibhih wa sallam like this



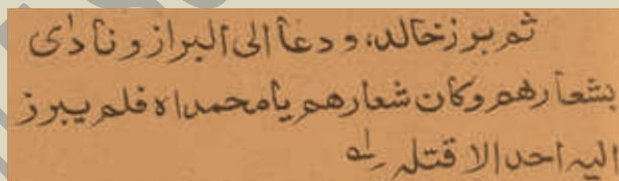
(near his grave especially) is not shirk or kufr! Had it been so then even Sayyidina Isa` alyhi salatu was salam would become a mushriq and kafir (ma`azALLAH). Furthermore, it can't be claimed that this is a special situation as the outward (dhahir) of this hadith doesn't show that. And moreover, even if it is called a speciality, the speciality of the situation would only be that the prophet sallallahu alyhi wa sallam would answer sayidina Isa alyhi salatu was salam, although it has been experienced by many that the prophet sallallahu alyhi wa sallam answered their salams. It can also be said that the experiences of the people who say so, were actually not the prophet alyhi salatu was salam answering them, rather it was an angel answering on behalf of the prophet sallallahu alyhi wa aalihi wa sallam etc. but this all would be a lot of analogy.

Some people have said that saying "alayka ayyuhan nabi" (on you o prophet) , during tashahhud is not correct because we are calling upon on him and we should use "alan nabi" (on the prophet) instead. They indirectly even call sayyidina Isa alyhi salatu was salam mushriq and kafir! (may ALLAH save us from that, may ALLAH cut off our tongues before we say anything that even points to that). Sayyidina Isa alyhi salatu was salam might call the prophet for talking to him, or his advice, or even dua, or anything else, which is not clear but it is established from this hadith that calling the prophet sallallahu alyhi wa alihi wa sahibihi wa sallam (near his grave at least) is not an unislamic act, or an act of shirk, rather isa alyhi salam will be a follower of islam and he wont go against the share`ah in any way. And anyways, we only, if we do so, are asking the prophet sallallahu alyhi wa sallam to make dua for us to ALLAH, which is nothing but tawheed, so how could it lead to shirk, or how could it ever be shirk or an act of kufr?

Claiming that after the prophets death doing such as calling upon him standing near his graveside is shirk and kufr and rejected is like fishing in troubled waters now after reading this sahih hadith as now after the prophets death neither will anything be revealed to prophet isa and nor will he be following anything except islam but rather islam itself and will even pray behind Imam al Mahdi and we don't expect him to be performing acts of shirk and kufr out of his own whims and wishes!!. This is only a lesson to learn for people who are asleep.

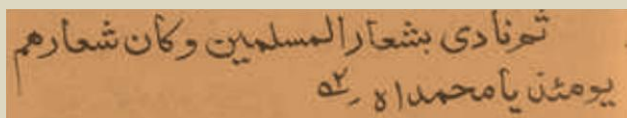
#### THE COMPANIONS SAYING "YAA MUHAMMADAH" DURING BATTLE:

Imam Ibn Atheer Jazri, one of the greatest historians of Islam writes in *al kaamil fi taareekh* vol. 4 page no. 246 edition of "*daarul kitaab arabia beerut*"



"Then Khalid bin Waleed angered towards the enemies and even called the army to do so and then they according to their habit said "Yaa Muhammadah" and whoever they angered towards would be killed."

Imam Ibn katheer in his book "*al bidaayah wan nihaayah*" vol.6 page 324 (edition: *daarul fikr beerut*)



“Then Khalid bin waleed according to the habit of the Muslims proclaimed his proclamation and those days the proclamation of the Muslims was “Yaa Muhammadah.”

Note that both the Imams are mentioning the same thing and are mentioning it in regards to the same war as I will explain in the coming lines inshAllah.

And this is a historical happening as being mentioned by Imam Ibn Katheer and Imam Ibn Atheer in some of the greatest books on Islamic history we have around!! The simple question is:

“Even if the happenings have been derived from weak sources (although I haven’t researched the *riwaayas* and cant say about their reliability but it’s a historical fact) still if we assume that this is “shirq” or “kufr” or “haraam” does that mean that these two aama are trying to ascribe a thing and work of “shirq” or “kufr” or “haraam” towards the great Khalid bin waleed who was called the sword of ALLAH by the prophet and against whom even Abu Bakr didn’t do anything after Umar complained to him about him!!!! So now the reader is left with only two conclusions:

- a. Khalid bin waleed was performing a kind of “istisgatha” or tawassul through the prophet alyhi salaam.
- b. Imam Ibn Katheer and Imam Ibn Atheer who are pillars in Islamic history and care about shirq and kufr more than us are lying and have ascribed a wrong thing towards him and thus are “sinful” for that because they ascribed wrongly without even clarifying something that is “kufr” and “shirq” towards a great companion of the prophet!!!!!! If someone says that the narrators of this incident are responsible, then I say that these two Aema had the responsibility to clarify the thing and say that verily this is shirq and shouldn’t be done!

And this thing happened during the “*battle of yamamah*”, the battle against Musailmah the liar and during the tenure of Sayyidina Abu Bakr and many many people fighting must have been companions and that too great companions!!!

Here there is a refutation for the people from the “salafies” and the “ahle hadith” who claim that saying as such is not allowed. I agree that to call the prophet alyhi salaam by his name hasn’t been allowed in the Quran but that is regarding to call him as we call each other with disrespect. People who forbid saying “Yaa Muhammad” even if the person is saying so to remember the prophet or for tawassul then they shouldafter reading this take a note of themselves as the things that I brought about above show its validity!.

**Imam Shah Abdul Haqq muhaddith dehlavi and Imam Shah Abdul Azeez muhaddith dehlavi on “al waseelah and how to visit graves of awliyaa and siddiqeen”:**

(Note: Imam Shah Abdul Haqq muhaddith dehlavi has been one of the greatest Hanafi jurists and Ulema of the later times and is usually named after Imam Allama ali qaari in Hanafiyyat and he is a great muhaddith too. The “Salafies” and the “ahle hadith” of the Indian subcontinent often quote him for things. Imam Shah Abdul Azeez muhaddith dehlavi is one of the sons of Imam Shah wali ALLAH muhaddith dehlavi and it wouldn’t be wrong to say that he is the most popular of the sons of the great man and has written a lot for Islam and he too is respected almost equally as his respected father. The “ahle hadith” often quote him too in many cases and his reputation is *mutafaqqun alyh*)

ولیت شعری چہ مے خواہند ایشان باستمداد و امداد کہ  
این فرقہ منکراند آنرا آنچه ما مہ فہمیم از آن اینست کہ

داعی محتاج فقیر الی اللہ دعا مے کند و طلب مے کند  
حاجت خود را از جناب عزت و غناوے و توسل مے کند  
بروحانیت این بنده مقرب و مکرم در درگاہ عزت دے دے  
گوید خداوند ابرکت این بنده تو کہ رحمت کردہ بردے  
واکرام کردہ او را و بلطف و کرمے کہ بوی داری برآوردہ  
گرداں حاجت مرا کہ تو معطی کریمی یا ندامے کند این  
بنده مکرم و مقرب را کہ اے بنده خدا اے ولی وے شفاعت  
کن مراد بخواہ از خدا کہ بد ہد مسئل و مطلوب مرا  
وقضا کند حاجت مرا پس معطی و مسئل و مامول  
پروردگار است تعالیٰ و تقدس و نیست این بنده در میان  
مگر وسیلہ و نیست قادر و فاعل و متصرف در وجود مگر  
حق سبحانہ و اولیاء خدا فانی و ہالک اند در فعل الہی  
و قدرت و سطوت وے و نیست ایشان را فعل و قدرت  
و تصرف نہ اکنون کہ در قبور اند و نہ در آن ہنگام کہ زندہ  
بودند در دنیا۔<sup>(۱)</sup>

(I have translated it with the scarce knowledge I have of Persian language keeping in view also an already prevalent Urdu translation)

“I wish my understanding was with those people who say no to seeking help from awliya ALLAH. Have they not understood this in the way we do. And that is that the person making dua is the “muhtaqj” of ALLAH and asks from ALLAH to fullfil his need and produces the means of the wali and says “O ALLAH I ask you by the means of your wali on whom you bestowed mercy, so please fullfill my need.

The second way is to address (the word is “nida” can also be translated as “call” and this calling is not like the calling of the mushriqeen towards their false gods) the wali and say “O wali of ALLAH, please perform *shafa`at* for me and **make dua to ALLAH** so that He may fulfil my need; hence the giver and fulfiller of needs is only ALLAH. The wali is only a means in between and the provider and the “doer” and sustainer is only ALLAH.....(then he goes on to describe the power of ALLAH and the subservience of the awliyaa ALLAH to ALLAH and how they are a nonentity before ALLAH's stature)” (*Ashat al-Limat* 3: 401)

اگر این معنی که در امداد و استمداد ذکر کردیم موجب  
 شرك و توجه بما سوائے حق باشد چنانکه منکر زعم  
 میکند بس باید که منع کرده شود توسل و طلب دعا از  
 صالحان و دوستان خدا در حالت حیات نیز و این ممنوع  
 نیست بلکه مستحب و مستحسن است باتفاق و شائع  
 است در دین و اگر می گویند که ایشان بعد از موت معزول  
 شد ندو بیرون آورده شد ندا زان حالت و کرامت که بود  
 ایشان را در حالت حیات چیست بر آن؟ یا گویند که  
 مشغول و ممنوع شدند بآنچه عارض شد از آفات بعد از  
 ممات پس این کلیه نیست و دلیل نیست بردوام

واستمرار آن تا روز قیامت تنہایت آنکہ این کلیہ بنا شد  
وفائده استمداد عام نباشد بلکه ممکن است کہ بعضی  
منجذب باشند بعالم قدس و مستہلک باشند در لاهوت  
حق چنانکہ ایشان را شعور و توجہی بعالم دنیا نمانده  
باشد و تصرف و تدبیر در وی نہ چنانکہ دریں عالم نیز  
از تفاوت حال مجذوبان و متمکنان ظاہر می گرد و نعم  
اگر زائران اعتقاد کنند کہ اہل قبور متصرف و مستبد  
و قادر اند بے توجہ بحضرت حق والتجا بجانب تعالیٰ  
چنانکہ عوام و جاہلان و غافلان اعتقاد دارند چنانکہ می  
کنند آنچه حرام و مہنی عنہ است در دین از تقبیل قبر و  
سجدہ آنرا و نماز بسوئے وی و جزآن ازاں چہ نہی و تحذیر  
واقع شدہ است این اعتقاد و افعال ممنوع و حرام خواہد  
بود و فعل عوام اعتبار سے ندارد و خارج مبحث است و  
حاشا از عالم بشریعت و عارف باحکام دین کہ اعتقاد  
بکند این اعتقاد راد این فعل را بکند و آنچه مروی و  
محکی است از مشائخ اہل کشف و استمداد از ارواح  
اکمل و استفادہ ازاں خارج از حصر است و مذکور است در  
کتب و رسائل ایشان و مشہور است میان ایشان حاجت  
نیست کہ آنرا ذکر کنیم و شاید کہ منکر و متعصب سود  
نہ کہ کند اور کلمات ایشان عافانا اللہ من ذالک۔<sup>(۱)</sup>



He continues writing:

“The type of “seeking help” and tawassul that I have mentioned; had it been a thing leading to shirq as is the thinking of the person banishing tawassul then asking the awliyaa to make dua for us during their lives too would have not been allowed rather that thing is mustahabb and a commendable act. And if the person denying tawassul says that after death the awliyaa ALLAH lose their *karaamaat* and come down in their level then what is the proof for their saying so?. And if some people say that after death they get involved in problems and “aafaat” and thus they don’t get time to make dua for anyone then this “qaaedaa” is not “qulliyya” or applied for all and there is no proof for this. At the most what we can say is that “seeking help” from people in every grave cannot be of use and it can also be as that some awliyaa ALLAH even after their deaths are so involved in ALLAHS worship and have got absorbed in ALLAH that they cannot make dua for us. Yes, if the people have this thinking that awliyaa can give and help permanently (not by their dua to ALLAH and HIS *izn* but by their own power) like some ignorant people today think who kiss the graves and prostrate before them and perform salaah facing them, then all these doings have been stopped from being done and are haraam....the people who know shareeat and know the ahkaam of the deen are all unknown to such horrendous acts.....” (Ahsat al-Limat 3: 401,402)

The complete quotation of Imam Shah Abdul Azeez muhaddith dehlavis fatwa is as follows:

“Neest soorat ast imdaad magar haemin ki muhtaaj talab kunad khud az jinaab e izzat e ilaahi bi tawassul e roohaniyyat e bandah ki muqarrab wa mukarram dargaah e waalaa satwa goyadd “khudaa wandaa ba barkat e een bandah ki too rehmat o ikraam kardah oo raa barr aawardah gardaan haajat e muraah. Yaa nidaa kunad aan bandah e muqarrab wa mukarram raa ki bandah e khudaa wa wali way shafaat kun muraah ba khwaah and khudaa e taalaa matloob muraah wa masool parwar digaar sat taalaa shaanahu. Wa dar way haych shaaiba e shirq neest chinaanki munkarr waham kardo wa aan chinaansat ki tawassul o talab e duaaz saalihaan o dostaan e khudaa darr haalat e hayaat kunad wa aan jaaiz ast baa itifaah. Pass aan churaa jaaiz naa baashud wa farqay neest darr arwaah e kaamilaaan dar hain e hayaat wa baad az mamaat magarr ba taraqa ay kamala”

“ There is not seeking any help except that the person in need asks ALLAH to fulfill his needs by the means of the “roohaniyyat” of the wali who is close to ALLAH in his “darbaar” and “baaregaah” and let him say “oh ALLAH by the tabarruk and barakah of this wali on whom you have bestowed your mercy and ikraam please fulfill my needs” or let him (the person in need) address the wali (the real word for “address” used in the Persian original is “nida”;also an Arabic word.)And say “O wali of ALLAH, perform shafa`at for me and make dua to ALLAH to fulfill my needs.” Hence the bandah (wali) is only a means in between. “Al Qaader” and the one who gives is actually ALLAH. The shirq that the person who is against this thinks it to be is not present in this. It is just like this that good people and the friends of ALLAH are made *waseelah* and means to ALLAH in their life. And they are asked to pray for us and this is *jaaiz* according to all. Then why can’t it be *jaaiz* after this life (in the isthmus life). The difference between the arwaah (souls) of al kaamileen (awliyaa in short) during life and after death is only this that after death (in isthmus life), they increase in “kamaal” (I couldn’t find an English equivalent. But the word that comes in my mind is brilliance and excellence) -----end of Imam Shah Abdul Azeez muhaddith dehlavis fatwa.

[*Fataawaa e Azeeziyyah* volume 2, page number: 108](Note that I have personally read the fatwa in Persian and have translated the piece myself keeping before me even an already present Urdu translation)

Imam Abdul Azeez Muhaddith Dehlavi was asked a question regarding “how to seek help” from a wali and how to know whether a person in the grave is of a wali or not. He was actually asked about the right and share e way of seeking help and this question and answer is mentioned in his “*fataaawaa e Azeeziyyah* vol.1 p177”. Here i have mentioned the Persian also and then translated it with my limited knowledge of Persian language and an already existing Urdu translation

**q) Baraaye daryaafat ainki ahle qabr kaamil ast yaa na darr soorat ayki ahle qabr kaamil baashud az waa istimdaad bache soorat baayad karud**

**a) baazay az ahle quboor mashhur bakamaal and wa kamala aynshaan mutawaatar shudah tareeq e istimdaad az aynshaan aanst ki jaanib sarr qabar oo soorat baqarah ungsht barr qabar nihadah taa muflihoon bakhwaanad baaz bataraf paaieen qabr bayaayad wa aaman ar rasool taa aakhir soorah ba khwaanad wa bazubaan goyadd “ay hazrat man baraaye falaan kaar darr janaab e ilahi iltijaa wa duaa mykuneem shumaa nayz baduaa wa shafaa at imdaad man numaayeed baaz row biqabla aarad wa matloob khudd raa az janaab baari khwaahad wa kasaanaiki kamala aynaan maaloom neest wa mashhoor wa mutaawaatarr na shudda daryaafat kamala aanhaa bahmaan tareeq ast ki baad az faatihah wa darood wa dhikr e “saboohun” dill khud raa muqaablah siina maqboor badaarad wa agar raahat wa taskeen wa nooray daryaafat kunad badaanad ki ain qabr ahl e salaah wa kamala ast laa kin istimdaad az mashhoor een baayad kard”**

q) “to come to know whether the person in the grave is one of the perfect ones (wali) and if he is one of them then what is the way to seek help from him?.”

a) “there are many people whose being *kamil* and *wali* is very popular and their *wilaayat* is also proved by many ways. The way of seeking help from such great people is that keep your finger on the side of the grave of this person and recite the chapter of the cow (*surat ul baqarra*) upto “*muflihoon*” (the first ruku`) and then come towards the other end of the grave and recite the verses “*aamanar rasool*” upto the end of the chapter of the cow and the visitor should say this with his tongue: “O so and so i have come to ask for such and such thing from ALLAH and I request you also to pray and make dua for me and perform shafa`at for me and help me”. Then he should face the qibla and ask ALLAH himself for what he had come to ask. And the person of the grave whose being a *wali* and *kaamil* is not popular and people don’t know about it to know whether he is *kaamil* or *wali* one should after reciting *faatihah* and *durood* and the *dhikr* of “*suboohun(qudoosun rabbunaa wa rabbul malaikatuhu war rooh*”) should place his heart (his chest) in front of the persons (in the grave) chest and if he feels serene and peaceful then he should know that this is a *kaamil* person but help should be sought only through a *kaamil* whose *kamal* and *wilaayat* is well known.”

There is another thing that I found very interesting that Imam Shah Abdul Haqq muhaddith dehlavi in his book “*ish atal lu muaat fi sharah al mishkaat*”. He writes this in “*baab ziyaarat al quboor*”:

“*Imam Ghazalli rehmatullahi alyhi gufta: harr ki istimdaad kardah shuwwad buway dar hayaat istimdaad kardah mee shuwwad juway az wafaat.yakay az mashaakh guftaa deedam: chahaar kass*

*raa azz mashaakhki tasarruff mee kunand darr quboor e khud maanand tasarruff haa ayshaan darr hayaat e khud*”(this is in Persian and here I have translated it keeping in view even the Urdu translation):

“Imam Ghazzali has said that: ‘from whoever you ask for help in his life (this is actually regarding the Shaykh one has in tareeqat who helps in his life and according to sufiyya also after his life-wALLAHu taalaa alam) then ask for help from him after his life also. I saw one of the mashaakh saying: four people (awliyaa) I did see that they in their quboor did the same as they did in their life’ (*ish atul lumaat. baab ziyaarat ul quboor* vol. 1 page 715)

This statement shows some very important points:

- 1) The aqeedah of Imam Ghazzali who was a shaafiee faqqih and knowledgeable and a Sufi of high order.
- 2) The aqeedah of Imam Shah Abdul Haqq muhaddith dehlavi who is quoting without performing a “radd” or without condemning the statement of hujjat al Islam Imam Ghazzali.

(Here I want to throw light on one point: the point in mentioning this thing that Imam Shah Abdul Haqq muhaddith dehlavi has written is not Imam Ghazzaali as the “Salafies” usually are seen because of their jealousy of Imam Ghazzaali spreading heresay about him. But the point is the Imam Shah Abdul Haqq muhaddith dehlavi.)

I believe the point of Imam Ghazzali's saying ie maddad or help can be taken from one after his death needs some clarification and of course the “Salafies” may name Imam Ghazzali an “innovator” and “mushriqq” after this. Firstly I would like to say that Imam Ghazzali has made this particular statement being a sufi and because he himself was one of them in the highest ranks; it is possible that he himself too may have witnessed the same things and may have sought help and got it. But there are other tareeqats like the naqshbandi in which you can ask for help from the Shaykh you are the mureed of even when he is alive but not around you. Some people say that this is the limit of shirk and may even label me after reading this as one of the greatest “mushriqs among Muslims”!!! I would like to clarify that the tradition of uthmaan bin hunayf and the blind man lays the foundation for asking the help of the Shaykh when he isn't present or calling his name as the Prophet alyhi salaam had ordered the blind man to “go and make ablution” and the hadith doesn't mention the coming back of the blind man to the Prophet alyhi salaam and the words of the dua are also “yaa Muhammad”. But still some people may not be satisfied by this. So I have formed a separate chapter on saying “almaddad yaa ibadALLAH” or “aainu yaa ibaadALLAH” addressing the “slaves of ALLAH”.

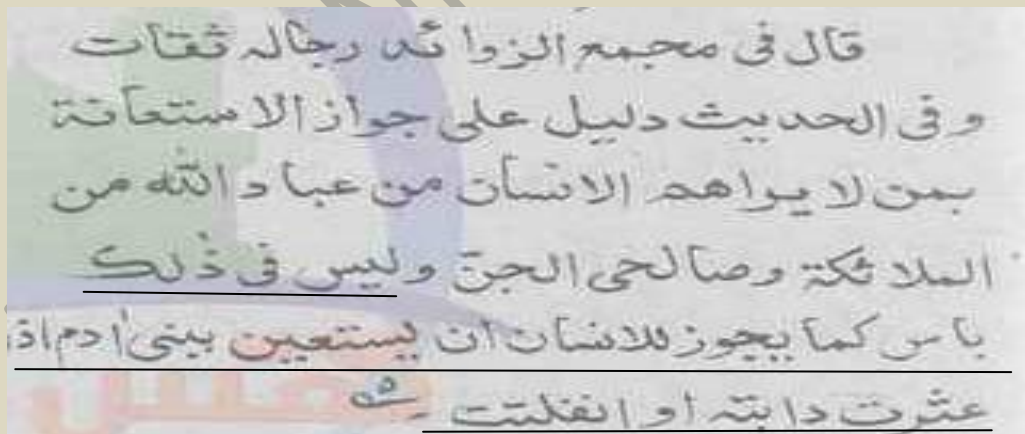
#### **SEEKING HELP FROM THE “SERVANTS OF ALLAH” AND ITS USAGE AND THE FAWAAID FROM IT AND REFUTATION OF SHAYKH AL ALRAANI:**

Here I would like to add some things about the asking for help from the pious servants of ALLAH as in “yaa ibaadALLAH al maddad” or “aainu yaa ibadALLAH” and I would like to quote some proofs for it.

Al-Tabarani has related from `Utba Ibn Ghazwan from the Prophet that he said: "If one of you loses his way with respect to anything whatsoever or wishes help when he is in a land in which he has no friend let him say: O servants of ALLAH help me (*ya `ibad ALLAH a`inuni*)! for ALLAH has servants whom he does not see." {Hadith hasan (fair) related by Tabarani in *al-Kabir*, Abu Ya`la, Ibn al-Sani, and Haythami in *Majma` al-zawa'id* 10:132. Bayhaqi relates something close to it on the authority of Ibn `Abbas in *Kitab al-adaab*" (p. 436): "ALLAH has angels on earth who keep a record even of the leaves that falls on the ground. Therefore, if one of you has lameness in his leg or finds himself in need in a deserted place of the earth, let him say: *a`inu `ibad ALLAH rahimakum ALLAH*,

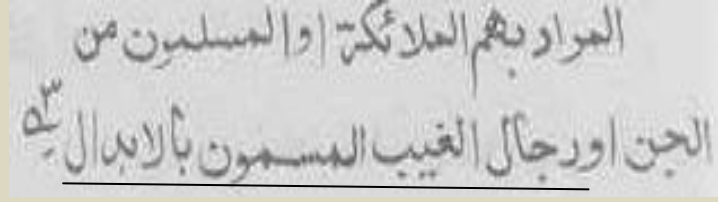
"Help, O servants of ALLAH, may ALLAH have mercy on you!" Verily he shall be helped, if ALLAH wills." Ibn Hajar said its chain is fair (*isnaduhu hasan*) in *al-Amali*. Bayhaqi relates it with two more chains from Ibn `Abbas in *Shu`ab al-iman* (1:183 #167; 6:128 #7697) and another from Ibn Mas`ud in *Hayat al-anbiya' ba`da wafatihim* (p. 44) also related in *al-Kabir* by Tabarani who has *ya `ibad ALLAH a`inu* repeated three times, Ibn al-Sani, Abu Ya`la, and Nawawi in *al-Adhkar*. Ibn Abi Shayba relates in his *Musannaf* (7:103) through Aban Ibn Salih that the Prophet (s) said: "If one of you loses his animal or his camel in a deserted land where there is no-one in sight, let him say: "O servants of ALLAH, help me! (*a`inu `ibad ALLAH*), for verily he will be helped." The latter is the same as Bayhaqi's narration #167 from Ibn `Abbas.}.

. It was narrated through a variety of paths of transmission, one of which supports the other. Thus, al-Hakim related it in his book of sound hadith as well as Abu `Uwana and al-Bazzar with a sound chain of transmission from the Prophet in this form: "If the mount of one of you runs loose in a desert land, let him call: O servants of ALLAH, restrain my beast! (*Ya `ibad ALLAH ahbisu*)." Shaykh al-Islam Ibn Taymiyya has mentioned this hadith in his book *al-Kalim al-Tayyib*, also Ibn Qayyim in his own *al-Kalim al-Tayyib*, Nawawi in his *Adhkar*, al-Jazari in *Al-Hisn al-Hasin*, and other transmitters of hadith whose number is too large to count. The latter wording is from the narrative of Ibn Mas`ud whose chain of transmission is continuous back to the Prophet. The narration of Ibn Mas`ud whose chain is interrupted is: "Let him call: O servants of ALLAH, help me (*a`inuni ya `ibad ALLAH*)."{ Ibn Mas`ud's narration of *ahbisu* is the weaker of the chains and `Utba's narration of *a`inu* the stronger. Ibn Hajar said of the former, as reported by Ibn `Allan in his *Futuh* (5:145): "A rare (gharib) hadith related by Ibn al-Sani (#508) and Tabarani (cf. Munawi in *Fayd al-Qadir* 1:307) and its chain is interrupted." Both Ibn Hajar and al-Haythami (*Majma`* 10:132) said: "Its chain contains Ma`ruf Ibn Hassan who is weak." (Shawkani mentions that Abu Ya`la cites it also.) but we showed another version above that is hasan and even if these ahaadith are weakened by their chains again we apply the rule that the muhaditheen apply when there are ahaadith with similar bodies and different chains and the chains are defective then due to corroboration these ahaadith are called "hasan li ghayrihi" but this is my personal qiyaas and as I have limited knowledge of all the criteria under which hasan li ghayrihi is applied we cant completely depend on what I say.} But still we have the scholars to help us out in this problem of ours. **Allama Imam Ash Shawkani allows the calling on someone invisible:**

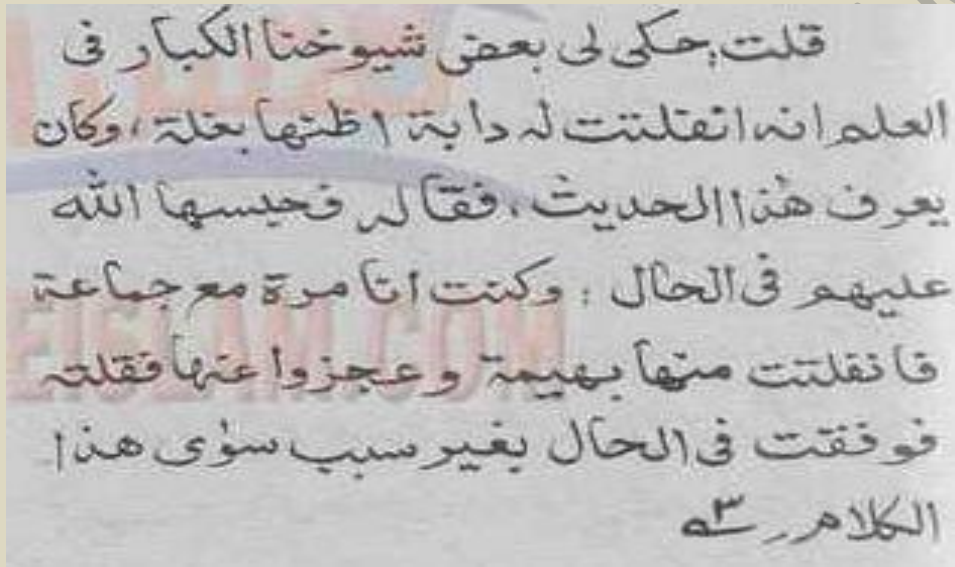


"It has been said in "majma az zawaaid that the men of this hadith are thiqa and In the hadith (of *a`inu*) there is evidence that it is permissible to ask help from those one does not see among the servants of ALLAH, whether angels or good jinn, and there is nothing wrong in doing it, just as it is permissible for someone to seek the help of human beings if his mount becomes unmanageable or runs loose." *Tuhfat al-dhakirin* p. 155-156. We have seen that according to Allama Shawkani "ibaadALLAH" are the "angels and the good jinn". Here I would like to add what Imam ali qari (Mulla ali qaari) has written about "ibaadalalah" in his commentary over Imam jazris iddat al hisn wal hasein:





which means “it means (*ibaadALLAH*) the angels or the Muslims among the jinns or the people of the unseen that is the ‘Abdaal’” (*al harzus samain sharh alal hisn al hasein p.378 edition “mubtakatul ameeriyya makka mukarramah 1304 hijree”*) There is also transmitted on the authority of `Abd ALLAH Ibn al-Imam Ahmad Ibn Hanbal that he said: "I heard my father say: "I had made Hajj five times and once I got lost on the way. I was walking and I began to say: O servants of ALLAH show us the way! I continued to say this until I got on the right way." {Reported by Ibn Muflih al-Hanbali in his book *al-Adaab al-shar`iyya*.}. **Nawawi relates in *Al-adhkar* after mentioning the hadith *ahbisu*:**



"One of our very knowledgeable teachers related to me that one day his animal ran loose -- I think it was a mule -- and he knew that hadith, so he said it, and ALLAH restrained it for them on the spot. I myself was with a group one time when one of their animals broke free and they were unable to restrain it, so I said it: it stopped on the spot with no reason other than those words." Shawkani cites Nawawi's two accounts in his *Tuhfat al-dhakhirin* and so does Imam Ali al Qari in *al harzus sameen* (*tuhfat az zaakireen* is the book of sharah written by Imam Shawkani over Imam jazris "*hisn wal hasien*" and so is Imam Ali Qaris book "*harzus samein*")

Apart from this, even the “ahle hadith” Imam in India, Allama Nawab Siddiq Hasan Khan Bhopali al Qanuwwi, who is considered to be the most important of the founders of the “ahle hadith” movement in India, which is somewhat a substitute for the “salafi movements”, in the gulf countries, in his reputed and well known book “Nazl ul Abrar” under the chapter of “what to say when your animal runs loose” writes, as I present below the scan directly from his book:



### باب ما يقول اذا انفلتت دابته

عن عبدالله بن مسعود رضى الله عنه عن رسول الله صلى الله عليه وسلم قال اذا انفلتت دابة احدكم بارض فلاة فليناد يا عباد الله احبسوا يا عباد الله احبسوا فان الله عز وجل في الارض حاصرا يحبس به رواه السنن واخرجه البرار وابو يعلى والطبرانى قال في مجمع الزوائد فيه معروف ابن حسان وهو ضعيف قال في شرح العدة قال النووي في الاذكار بعد ان روى هذا الحديث عن كتاب ابن السنن قلت حكى لى بعض شيوخنا الكبار في العلم انه انفلتت له دابة اظنهما بغلة وكان يعرف هذا الحديث فقال له فحبسها الله عليه في الحال وكنت انا مرة مع جماعة فانفلتت منا بهيمة وعجزوا عنها فقلته فوقفت في الحال بغير سبب سوى هذا الكلام انتهى ما في شرح العدة قلت وقد اتفق لى مثل ذلك وقد كنت في سفر من قنوج الى بهوبال فانفلتت فرس لنا فطلبوه فلم يقدروا عليه فقلت هذا الكلام وكنت اعرفه من الحصن الحصين فحبس الله الفرس في الحال ووقف من غير احتيال والله الحمد

(He mentions the hadith of Abdullah ibn Mas'ud radiallhu anh in its complete form and then he says):

It has been narrated by Ibn Sunni, and Bazzar, and Abu Ya'ala, and Tabarani, and in majma'az zawa'id it is said that in it is Ibn Hissan, and he is Da'eef. It has been said in Sharh Idah (Hisn wal Haseen by Shawkani?), that Nawawi has said after mentioning this hadith in his Adhkar: "One of our very knowledgeable teachers related to me that one day his animal ran loose -- I think it was a mule -- and he knew that hadith, so he said it, and ALLAH restrained it for them on the spot. I myself was with a group one time when one of their animals broke free and they were unable to restrain it, so I said it: it stopped on the spot with no reason other than those words.", end of the words of what is in Sharh Idah. I (siddiq hasan Bhopali) say: coincidentally, something like this has happened with me too and I was travelling from "Qanuwj" to "Bhopal", and my horse ran loose, and I looked for him but couldn't get it, so I said these words and I had known them from "Hisn wal Haseen", so ALLAH brought back the horse to me... and praise Is for ALLAH".

This shows that the words "Ya Ibad ALLAH ahbisu" seeking help from the ibaad ALLAH that the ulema have described to be either, angels, or good jinns, or from the rijal al ghayb, and ALLAH knows best. But this is known that he did seek help from someone other than ALLAH directly, working upon a hadith! I noted this in his words that he in the end says: "and ALLAH made it return to me"! so we see that how the Allama sought help from a being other than ALLAH but still believes that ALLAH did all what happened! This is the aqeedah of the Ahle sunnah wal jam'ah, that everything is done by ALLAH irrespective of the reason of it being done, be it dua by "someone" or "help" by someone, as has been quoted somewhere in this book from Maulana Shabbir Ahmed Uthmani Deobandi, while he explained "iyyaka na'budu wa iyyaka nasta'een"

Now if someone says that ALLAH has kept servants for one in such situations to help them, then their reasoning has a loop hole. It may be asked: "if ALLAH has kept special servants there to help, then why do we ask them for help, rather couldn't we just ask ALLAH for help and ALLAH would order his special servants to help through any means?" this is a clear loop hole in the reasoning of some people who try to be apologetic and find excuses. There is also another party, who call even this shirk, and kufr, and I am a witness to this as I have come across many people belonging to such a party. Nevertheless they will have to call Imam Shawkani and Allama bhopali mushriqqeen and kuffar if they still believe as such. This hadith disprove their "qaaedah" or rule, that to seek help from anyone from the unseen, at any time, in any condition is shirk and kufr, because the hadith too comes in the

“aam” or “common” of their fatwa of kufr and shirk! If they say that they believe in the hadith then such a ruling and condition from them is erroneous and incorrect.

Furthermore, I read a “salafi” shaykh’s “refutation” of the experiences of the ulema with this hadith, and he said that it may be a test from ALLAH to help them, and fulfill their needs after they said such words, to test them in their tawheed! This was a statement that made laugh and would make any person who doesn’t look at things in a prejudiced way laugh too, because he would then be claiming that firstly the hadith is mawdu’ or completely baseless, which is not the fact as we will try to prove below, and he will be saying that all the ulema mentioned failed this test although they were more of muwahhideen than this shaykh and more in knowledge of tawheed and islam than him! That would be idiotic, and prejudiced from one who is a popular shaykh of the infamous da’wah, may ALLAH save us from such ignorance and such excuse making and accept things after they become clear and manifest for us.

I would here like to present the research of Shaykh Mahmud syed mamduh in raaful minaarrah about the following ahaadith and even add one point or two to it: “When one loses his means of transport in a (deserted) land, he should call:

‘O slaves of ALLAH! Help me recover (my transport),’ for there are many of ALLAH’s attendants on this earth. They will help you recover it.” Al-Tabarani said: “Ibrahim Ibn Nailaal-Asbahani narrated to us from al-Hasan Ibn `Umar Ibn Shaiq from Ma`ruf Ibn Hasan al-Samarqandi from Sa`id Ibn Abi Aruba from Qatada from Abdullah Ibn Burayda from `Abdullah Ibn Mas`ud that he said: ‘The Messenger of ALLAH said: “When one loses his means of transport in a (deserted) land, he should call: “O slaves of ALLAH! Help me recover (my transport)” for there are many of ALLAH’s attendants on this earth. They will help you recover it.”’” al-Tabarani, mu`jam al-kabir (10/267) Abu Ya’la has narrated it like this Abu Ya’la, musnad (9/177) as well as Ibn al-Sunni. (Ibn al-Sunni, `amal al-yawmi wal-layla (p.162) Nuruddin al-Haythami said after quoting Abu Ya’la and al-Tabarani: “The chain contains Ma`ruf Ibn Hasan who is da`if.” al-Haythami, al-majmu` al-zawa`id (10/132)

The same was said by al-Hafidh al-Busiri. Al-Busiri, mukhtasar Ithaf al-sadatul muhrah (notes to matalib al-aliyya, 3/239) Al-Hafidh Ibn Hajar (al-Asqalani) said, after ascribing it to Ibn al-Sunni and al-Tabarani: “There is inqita (discontinuation) in the chain between Ibn Buraydah and Ibn Mas`ud.” Ibn Hajar, *takhrij al-adhkar* (sharh Ibn Allan, 5/150)

Nonetheless, the Hadith has supporting routes which transform it from a weak Hadith to a hasan (fair) one which is acceptable and actable upon. (Hasan li ghayrihi-RuhanwALLAHu tala aalam)

### **Firstly:**

Regarding what al-Tabarani transmitted through the route of `AbdulRahman Ibn Sharik who said his father related from Abu `Abdullah Ibn `Isa from Yazid Ibn `Ali from `Utba Ibn Ghazwan from the Prophet that he said:

”When one of you loses something or desires assistance while in a land where no person of assistance (is available) he should say ‘O slaves of ALLAH! Assist me; help me,’ for indeed ALLAH has many slaves who we do not see.” Al-Tabarani added: **“and this has been acted upon”**. Al-Tabarani, mu`jam al-kabir (17/117) I say: The chain contains da`f (weakness) and inqita. Al-Hafidh al-Haythami said: “al-Tabarani narrated it and its narrators have been declared reliable although there is weakness in some of them; except that, Zayd Ibn `Ali did not meet `Utba.” al-Haythami, al-majmu` al-zawa`id (10/132)

Al-Hafidh (Ibn Hajar) restricted (his comments) on its defects to (pointing out) the inqita (and not mentioning the weakness of the narrators) saying, “al-Tabarani transmitted it with a munqati

(discontinued) chain from `Utba Ibn Ghazwan, as a marfu' (traceable i.e. to the Prophet ) narration." Ibn Hajar, takhrij al-adhkar (sharh Ibn Allan, 5/150)

### Secondly

Regarding what Ibn Abi Shayba related: "Yazid Ibn Ruhan related to us saying: 'Muhammad Ibn Ishaq reported to us from Aban Ibn Salih that the Messenger of ALLAH said: "When one of your means of transport or camel flees in a (deserted) land, where none can be seen, he should say 'Assist me O slaves of ALLAH,' for he shall be assisted.'"" Ibn Abi Shayba, al-musannaf (10/424, 425)

This Hadith is mursal (the Tabi'i drops the Sahabi and narrates directly from the Prophet . If it weren't for the an'ana (i.e. instead of saying "he narrated to me", it is said "from him" which creates the possibility of an unknown narrator in between) of Muhammad Ibn Ishaq, the chain would have been hasan. Al-Albani (May ALLAH forgive and have mercy on him) claimed it had the defect of being mu'dal (where two consecutive narrators are dropped and not just one as would be the case with a mursal hadith) al-Albani (May ALLAH forgive and have mercy on him), da'ifa (2/109) but this is incorrect because Aban Ibn Salih was from the younger Tabi'in. And ALLAH knows best.

### Thirdly

Regarding what al-Bazzar transmitted: "Musa Ibn Ishaq related to us from Manjab Ibn al-Harith, Hatim Ibn Isma'il related to us from Usama Ibn Zayd from Aban Ibn Salih from Mujahid from Ibn `Abbas that the Messenger of ALLAH said:

"Indeed ALLAH possesses Angels besides the Hafadha (the Angels of Protection) who write (of even) the leaf which falls from a tree so when one of you suffers a limp in a deserted land he should call, 'Assist (me) O slaves of ALLAH'"" -Bazzar, musnad (kashf al-astar 4/33-34) Al-Haythami said: "Al-Bazzar related it and its narrators are reliable." -Haythami, al-majmu' al-zawa'id (10/132) Al-Hafidh (Ibn Hajar) said: "The chain is hasan and gharib jiddan (very rare)" Ibn Hajar, takhrij al-adhkar (sharh Ibn Allan, 5/151) Al-Hafidh, restricting himself to saying it is hasan, shows he considered Usama Ibn Zayd reliable for there is difference of opinion over him. Al-Bayhaqi transmitted it in Shu'bul Iman on the authority of Ibn Abbas also, but in a mawquf (untraceable) form through Ja'far Ibn Awn from Usama Ibn Zayd from Aban Ibn Salih from Mujahid from Ibn `Abbas. Al-Albani (May ALLAH forgive and have mercy on him) claimed that the marfu' route had a defect because of the mawquf route since Ja'far Ibn Awn (who narrated the mawquf route) is more reliable than Hatim Ibn Isma'il (who narrated the marfu' route) so the Hadith becomes defective due to the discrepancy while the preferred view is that it is mawquf. Al-Albani (May ALLAH forgive and have mercy on him), da'ifa (2/109)

This is incorrect from two angles:

1. It is the convention in the science of Hadith that when there is a contradiction of whether a Hadith is raised back (to the Nabi ) or halted, the raised back is given preference in judgement. Imam al-Nawawi said: "When some of the accurate and reliable narrators narrate (a Hadith as) muttasil (connected) and others (narrate it as) mursal; or some (narrate it as) mawquf and other (narrate it as) marfu'; or it is (narrated) mawsul (continuous) once and then marfu' another time and as a mursal or mawquf another time, then the correct approach is as the muhaqqiqun (verifiers) from the muhaddithun (scholars of Hadith), and it is the saying of the fuqaha (jurists) and scholars of usul (Islamic jurisprudence) have said and al-Khatib al-Baghdadi regarded it correct: That the ruling (of the status of the Hadith) is from the one who narrated it as mawsul or marfu' whether the opposing narrations are from more reliable narrators or from more numerous narrators or from narrators with better memory because this is an addition from a reliable narrator and it is acceptable (Ziyada thiqa wa-hiya maqbula)." Al-Nawawi, sharh sahih Muslim (muqadama 1/32)

Ibn al-Hadi has clarified this. It appears to be Ibn `Abdul Hadi, al-tanqih (1/350); Egypt

2. Hatim Ibn Isma'il is not alone in narrating the hadith in marfu' form; rather, Muhammad Ibn Ishaq has also done so as has been previously discussed as in the case of the supporting narration of 'Abdullah Ibn Mas'ud as mentioned first. What should have been said is that Aban Ibn Salih would narrate it marfu' some times and at other times he did not feel it necessary to narrate it marfu' as it is seen similarly very often. And ALLAH knows best. Therefore the claim of this hadith being defective by al-Albani (May ALLAH forgive and have mercy on him) because the mawquf would replace the marfu' holds no weight; he only did so to repel the meaning of the Hadith and to dispose of it with whatever means even if it meant going against the principles of Hadith; may ALLAH forgive. From what has preceded, it has been acknowledged that the Hadith is jayyid (good) and maqbul (acceptable) and that the third supporting narration has a hasan chain itself, and ALLAH knows best.

#### **Benefit:**

When a Hadith is mentioned with a da'if chain it becomes acceptable, either sahih or hasan, when the Ummah has accepted it; as for when some of the scholars have practised it like the Hadith at hand their action strengthens the report. Al-Hafidh al-Bayhaqi said, after narrating the Hadith on salat al-tasabih: "'Abdullah Ibn al-Mubarak would do it and it has been passed down by the pious and this strengthens the marfu' Hadith." al-Bayhaqi, al-sunan al-kubra (3/52)

A similar statement was made by his Shaykh al-Hakim. Al-Hakim, al-mustadrak (1/320)

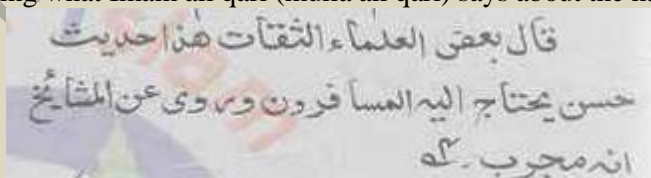
The Hadith has been acted upon and practiced by the scholars:

- 'Abdullah Ibn Imam Ahmad said, **"I heard my father say: 'I did five Hajjs: two on camel and three on foot, or two on foot and three on camel and when I lost my way when walking I would say 'O slaves of ALLAH! Guide us towards the (correct) route,' and then I continued a little before I found myself back on the (correct) route' or as it was said by my father"**. Al-Bayhaqi in *al-masa'il*; and *shu'b al-iman* (as far as I know it is also narrated by Imam Ibn Muflih Al Hanbali in his *"aadab ash shariyya"*-RuhanwALLAHu taala alam)

- After Abul Qasim al-Tabarani transmitted it, he said: **"This has been acted upon."** Al-Tabarani, *mu'jam al kabir* (17/117)

- Imam an-Nawawi, after mentioning this Hadith: "One of our kibar (major scholars) in knowledge related to me that he lost his means of transport, which I presume was a mule, and he was aware of this Hadith and said (the du'a) so ALLAH brought to him his animal immediately."**"I was once with a group of people and my animal fled and the people failed (to find it) and I said (the du'a) and I found the animal immediately without any means but this statement."** al-Nawawi, *al-adhkar* (p.133)(In the edition that I have i.e the edition of al adhkaar from *"daar ul misria al lubnaaniah"* first edition 1988, the page number is 288 and this is a more read version as is available on the internet from the site: [www.scribd.com](http://www.scribd.com))

- Here I would like to add even one more point to the research of Shaykh Mahmud syeed mamduh and that is regarding what Imam ali qari (mulla ali qari) says about the hadith :



That means "It has been said by some ulema that this hadith is hasan and the travellers need it and it has been related from the "Mashaaikh" (the great ulema) that **it has been acted upon**"

(Mulla Ali Qaari in his book *"al harzul sameen"* p 379. this book *"al harzus samein"* ( edition: *al mutbatul al ameeria makka mukarrama* 1304 hijree) is the commentary by ali al qaari on Imam Muhammad bin jazri ash shaafiees book *"hisn al hasein"*

The upshot is one who is researching can take two paths in strengthening this Hadith:



1. Using the supporting evidences, so this Hadith becomes hasan and there is no doubt in this. (Hasan li ghayrihi)
2. It is strengthened due to the practice of the ummah and that too the great Ulemaa of the ummah. One of these paths (the latter) is stronger than the other (the first).

And ALLAH knows best.

(End of quote from the book "*al raaf al minarah*" by Shaykh Mahmud Syed Mamduh)

[here Shaykh Mahmud syed mamduh has made a very interesting point that when the Ulema have acted upon a particular hadith that one is not sure of in its matan then the hadith becomes acceptable and strong enough to be acted upon as he has pintoed out the practice of Imam Abdullah Ibnul mubaarak who when practiced one type of a salaah al tasbeeh, also gave strength to the marfu form of hadith that narrated the particular way of doing so and such was also narrated by Imam hakim naishaapoori in his book "*mustadrak al hakim*". Here then we know that this particular act of "*ahbisu yaa ibaadALLAH*" and "*aaainu yaa ibaadALLAH*" has not only been prescribed as by Imam Nawawi but also has been practised by him and his teacher and Ahmad bin Hanbal and the words of Imam Tabaraani also are proof enough to elucidate this point. Imam Shawkani too according to our research has deemed it permissible thus further strengthening our stance and thus showing that it's not shirk at all and if it went against the BASIC TENETS OF ISLAM then neither would this thing have been prescribed by the aamaa nor would it be practiced and how can we neglect the intellect and understanding of these great weights; that is the aamaa wal Ulemaa al kibbar-RuhanwALLAHu taalaa aalam]

I found that some people on many forums on the internet have "tried" to answer these ahadith by saying that firstly these go against many other sahih ahadith and the Qur'an itself and secondly that ALLAH has kept special servants who are for serving us at those moments!

I say that this is nothing but doodling with ideas, because firstly this hadith never goes against sahih ahadith and Qur'an itself rather the people who are against it have made their own understanding of the Qur'an and hadeeth!! And this is correct most. Their second answer is a fallacy too because if they say that "we only worship you and only ask help from you" means that we shouldn't ask for help from anyone except ALLAH and they add to it that this is only in the case of "*aalam al ghayb*" (the world of unseen). I say that even if ALLAH has placed special slaves there, still it will be shirk according to their principles because one is calling upon someone from the unseen world!! And furthermore, their own Imam, Shawkani says that the ibad ALLAH can also be good jinn, and Ali Qari adds the abadeel to the list, and even if we restrict ourselves to the angels that they are talking about, still it is shirk according to them and they call it "praying to the angels"!!!

Even their Imam in India, Siddiq Hasan Bhopali says that he has used "*ahbisoo yaa ibaadALLAH*" when his horse was lost by him, in his book "*nazl ul abrar*" as we have clearly shown above!

I have in this small book elsewhere shown in the words of Shaykh Gibril Haddad, that one should try to avoid saying "*yaa shaykh Abdul Qader*" and other wordings although he didn't call it shirk or kufr, but still I say that if that is shirk, then "*aa'inuni yaa ibadALLAH*" and "*ahbisu ya ibadALLAH*" too is shirk!! May ALLAH save us from making our aamaa mushrikeen and kuffar!! Ameen.

Help was asked by Musa (AS) from his countryman with the word *istaghaatha* "he asked for help" (28:15) and by Dhul-Qarnayan using the term "help me" in Surat al-Kahf (*a'eenuni*) (18:95) which is the same root as "we turn for help" (*nasta'een*) in the Fatiha.

Al-Bukhari narrates in his Sahih that our mother Hajar, when she was running in search of water between Safa and Marwa, heard a voice and called out: "O you whose voice you have made me hear! If there is a *ghawth* (help/helper) with you (then help me)!" and an angel appeared at the spot of the spring of Zamzam.

\*Ahmad relates in his Musnad (4:217) that at the time of the greatest fitna of the Dajjal, when the Muslims will be at their weakest point, and just before 'Isa Ibn Maryam descends at the time of salat al-fajr, people will hear a caller calling out three times: "O people, al-ghawth (the helper) has come to you!"



\* Ibn Kathir in his history, al-Bidaya wal- Nihaya [7:91, Year 18] narrates that `Umar (ra) sought help and relief from drought and famine in Madina by writing to `Amr Ibn al-As and Abu Musa al-Ash`ari in Egypt and Basra respectively, each with the words, “Yaa ghawthaah li Ummati Muhammad! = Help! Help! For the Community of Muhammad!” If this is not istighaatha and isti`aana then there is no istighaatha and isti`aana.

And we also see the hadith relations by Abdullah Ibn umar and Ibn Abbas rizwaanALLAHu alyhi ajmaeen mentioned by Imam Bukhari and Imam Nawawi and Imam Shawkani about “yaa Muhammad” and that too is istisgaathha. Although we cant attest to the isnaad of the ahaadith and albaani has weakened them but the fact is that the three Imams mentioning them in minaasik books shows us their aqqaad (adaab al mufraad and al adhkaar and tuhfah az zaaakirin that I mentioned above in this book with quotations)and it leads to very interesting discovery. The whaabiyya say that istisgaathha and Tawassul is shirq or a type of it and they say that the Qur’anic philosophy is entirely against all this. I ask “was Imam bukhaari and Imam Nawawi and Shawkani unaware of the Qur’anic philosophy and if they were why did they quote such ahaadith in their books and call people towards doing this??. Will any wahaabiyya scholar do so today. Even if in any case he does he will add a note along with the hadith as bin baaz did with the hadith of Malik ad dar in fath al baari by Imam Asqalaani when he said “*haazaa munkaru wa waseelah ilal shirq*”. None of the aaemaa did this with these ahaadith and they were more concerned about shirq than anyone and also of bidaat. Rather they are prescribing this thing. People should learn lessons from this. WALLAHu taalaa aalam.

Here I will copy the Arabic texts that show us what some aaemaa said about Tawassul and tabarruk:

**IMAM AHMAD AND TAWASSUL:** (2:456) المرادوي في الإنصاف  
المذهب، وقيل يجوز التوسل بالرجل الصالح على الصحيح من...  
وسلم في دعائه يُستحب. قال الإمام أحمد للمروزي: يتوسل بالنبي صلى الله عليه  
..وجزم به في المستوعب وغيره

Al-Mardawi said: “The correct position of the [Hanbali] madhhab is that it is permissible in one’s du’a to use as one’s means a pious person (saalih), and it is said that it is desirable (mustahabb). Imam Ahmad said to Abu Bakr al-Marwazi: ‘Let him use the Prophet as a means in his supplication to ALLAH ﷻ.’” (Al-Insaf 2:456) This is also cited by Ibn Taymiyyah (alyhi rahmah) in Majmu’ Al-Fatawa (1:140).

**Allama Shawkani and Tawassul:**

قال الشوكاني في تحفة الذاكرين  
التوسل برسول الله صلى الله عليه وسلم إلى الله عز وجل وفي الحديث دليل على جواز  
الله سبحانه وتعالى، وأنه المعطي والمانع ما شاء مع اعتقاد أن الفاعل هو  
كان وما لم يشأ لم يكن” (تحفة الأحوذى 34/ 10).

Al-Shawkani said, in Tuhfatul Dhakireen:

“And in this hadith is proof for the permissibility of tawassul through the Prophet [s] to ALLAH ﷻ, with the conviction that the [actual] doer is ALLAH ﷻ, and that He is the Giver and the Withholder. What He wills is, and what He does not will, will never be.”

**Shaykh Al-Albani (May ALLAH forgive and have mercy on him) on Imam Hanbal and Imam Al-Shawkani:**

الألباني في “التوسل أنواعه وأحكامه” (38)  
فأجاز الإمام أحمد التوسل مع أنه قد قال ببعضه بعض الأئمة...  
به وبغيره من بالرسول وحده فقط، وأجاز غيره كالإمام الشوكاني التوسل  
الأنبياء والصالحين

Al-Albani (May ALLAH forgive and have mercy on him) in ‘Al-Tawassul’: “Even though some of them have been allowed by some of the Imams, so for instance Imam Ahmad bin Hanbal allowed tawassul through the Prophet alone, and others such as Imam Al-Shawkani allowed tawassul through his [pbuh] and through others from the Prophets and the righteous.”

#### **Ibn Hibban and Tawassul:**

ابن حبان في كتابه الثقات (8/456/ 14411)  
إياها المأمون فمات من مات على بن موسى الرضا بطوس من شربة سقاه  
بسناياذ ساعته وذلك في يوم السبت آخر يوم سنة ثلاث ومانتين وقبره  
وما خارج النوقان مشهور يزار بجانب قبر الرشيد، قد زرته مرارا كثيرة  
حلت بي شدة في وقت مقامى بطوس فزرت قبر على بن موسى الرضا  
جده وعليه ودعوت الله إزالتها عني إلا أستجيب لي صلوات الله على  
جربته مرارا فوجدته كذلك أمانتنا وزالت عني تلك الشدة وهذا شيء  
وعليهم أجمعين الله على محبة المصطفى وأهل بيته صلى الله عليه

In his Rijal book Al-Thuqat (8:456:14411), under the entry of Ali bin Musa al-Ridha, Ibn Hibban relates his own account of going to Al-Ridha’s grave, performing tawassul through him and states that whenever “I was afflicted with a problem during my stay in Tus, I would visit the grave of Ali bin Musa (ALLAH ﷺ’s blessings be upon his grandfather and him) and ask ALLAH ﷻ to relieve me of that problem and it (my dua) would be answered and the problem alleviated. And this is something I did, and found to work, many times ...”

#### **Another Account Of a Scholar:**

Imam Ibn Hajar Asqalani records in his “tahdhib al tahdib” under the tarjamah of Yahya bin Yahya bin Bukayr Tamimi, who was Thiqa and a salih (righteous person):

يحجي بن يحيى مائة الف انسان وقال الحماكم سمعت ابا على النيسابورى يقول  
كنت في غم شديد فرأيت النبي صلى الله عليه وآله وسلم في المنام كأنه  
يقول لي صرالى قبر يحيى بن يحيى واستغفر و سل تقض حاجتك فاصبحت  
ففعلت ذلك فقضيت حاجتى

“Yahya bin Yahya died ... and Imam Hakim (nisaburi, the writer of al mustadrak), said that he heard Abu Ali Nisaburi (rahimahullahu ta’ala) say: ‘I was in great distress, and I saw the prophet sallallahu alyhi wa sallam while I was asleep, and verily he said to me ‘ Go to the grave of Yahya bin Yahya and ask ALLAH for HIS forgiveness and ask HIM of your need’, so when I got up I did as I was told, and my need was fulfilled”

**Imam Abu Ali Khalal :**

Imam Abu Ali Khalal said, “A difficult matter did not present itself to me after which I set forth toward the grave of Musa ibn Ja’far al-Kadhim (alayhi salam) and did tawassul thru him, except that Allah facilitated my affair and relieved my needs.” (Imam Ibn Jawzi in Muntadham: 9:89 and also by Imam Khateeb Baghdadi in Tarikh Baghdad (1:120)

**Imam Ibn Abi Asim:**

Imam Ibn Asim in his Al Ahad wal Mathani (vol.1 p. 163) states that he saw many of the learned and eminent scholars that they used to visit the grave of sayyidina Talha bin Ubaydullah (radiallhu anh), and their prayers there would be answered.

**Imam Shafi’i and Tawassul:**

Imam Shafi’i describes his own experience about the blessings of the tomb of Imam Abu Hanifah:

I derive blessing from the person of Imam Abu Hanifah and I visit his grave everyday. When I face a problem, I offer two optional cycles of prayer and visit his grave and (while standing) I pray to ALLAH to solve my problem. And I have not even left the place that my problem is solved. (Khatib Baghdadi has related the incident with a sound chain of transmission in his *Tarikh Baghdad* (1:123); Ibn Hajar Haythami, *al-Khayrat-ul-hisan fi manaqib-il-Imam al-a’zam Abu Hanifah* (p.94); Muhammad Zahid Kawthari, *Maqalat* (p.381); and Ibn ‘Abidin Shami in *Radd-ul-muhtar ‘ala Durr-il-mukhtar* (1:41), Ibn Abi’l Wafa in his *Tabaqat al-Hanafiyya* (p. 519) through another chain of narrators). Imam Shah Abdul Haqq muhaddith dehlawi relates in “*ish at ul lamaat*” vol.2 p.923 that Imam Shafiee said: “The lighted grave of Musa Kazim is a patent antidote for the acceptance of prayer.” (Some people might say that some of the examples that I have sought above are nothing but simply citations of the visitations of the graves by aama and praying there. But the main point is being missing out if someone says so as the fact is that these aamaa pray at these graves only to receive blessings from the grave of the wali or the person and not because of any other thing and this is Tawassul through the dhaat or status of a person where the duaa is accepted because of the tabarruk of the wali or Imam. The “Salafies” that I know including the “ahle hadith” don’t accept this and say that praying anywhere can make your duaa acceptable and blah blah. They should at least understand the point that I am trying to make. WALLAHu taalaa alam)

**SOME MORE POINTS THAT ARE NOTABLE:**

The point of istisgaathaa is also proved by these points that any person with an open heart will ponder over:

- The hadith related by Imam Ahmad whose chain Ibn Hajar in *Fath al-bari* declared fair (hasan) <sup>82[88]</sup> from al-Harith Ibn Hassan al-Bakri whereby the latter said to the Prophet without being rebuked:

***a’udhu billahi wa rasulihi an akuna ka wafidi `ad -- I seek refuge in ALLAH and His Prophet*** from being like the envoy to `Ad. <sup>83[89]</sup>

- and the following evidence:

<sup>82[88]</sup> Ibn Hajar, *Fath al-bari* (1989 ed.) 8:744 #8429. Book of *Tafsir* for verse 46:24.

<sup>83[89]</sup> Ahmad, *Musnad* (3:482 #15960).

### Hadith on seeking refuge in the Prophet from a fire

Narrated `Ali: The Prophet sent some troops under the command of a man from the *Ansar* and ordered the soldiers to obey him. At one point the commander became angry and said to them: "Didn't the Prophet order you to obey me?" They replied, "Yes." He said, "Collect fire-wood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter the fire." At this they started holding each other and saying: "We flee to the Prophet from the fire!" (Arabic: *fararna ila al-nabi min al-nar*, cf. Qur'an: *fa firru ilALLAH* "Take flight to ALLAH!" 51:50), that is: **We seek refuge in the Prophet from the fire.** They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet he said: "If they had entered it (i.e. the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is good."<sup>84[90]</sup>

### Hadith on seeking refuge in the Prophet from Hellfire

Imam Bayhaqi said in *Shu`ab al-iman*: Abu al-Husayn Ibn Bushran told us, from Abu `Amr `Uthman Ibn Ahmad al-Sammak, from Muhammad Ibn `Abdik, from Abu Bilal, from Abu al-Malih al-Raqi, from Maymun Ibn Mahran, from Ibn `Abbas:

A delegation of Bedouin Arabs among who was a young man came to the Prophet. The young man said to the older ones: Go and pledge loyalty to the Messenger of ALLAH, and meanwhile I shall keep your mounts. The older men went and pledged loyalty to him. Then the young man came, grasped the Prophet by the two sides of his waist (*akhadha bi haqway rasulillah*), and said: "**O Messenger of ALLAH, I seek from you (or: I appeal to you for) protection from the Fire** (*ya rasulALLAH astajiruka min al-nar*)!" The people said: "Boy, let go of him! (*da`hu ya ghulam*)" But he replied: "By the One who has sent him, I shall not let go of him until he grants me protection from the fire! (*walladhi ba`athahu la utrikuhu hatta yujirani min al-nar*)" At that point Jibril came to the Prophet and said: "**O Muhammad, grant him protection, for verily ALLAH the Exalted has granted him protection** (*ya Muhammad ajirhu fa inna ALLAHa ta`ala qad ajarahu*)."<sup>85[91]</sup>

The great *hafiz* and lexicographer Imam al-sayyid al-Zubaidi says in his dictionary *Taj al-`arus*, s.v. *haqwin* that the expression *`adha bi haqwihi* (literally "he sought refuge with the man's flank") means: he had recourse to him for refuge, protection, or preservation. And ALLAH knows the best.

<sup>84[90]</sup> English *Sahih al-Bukhari*, Volume 5, Book 59, Number 629.

<sup>85[91]</sup> Bayhaqi relates it in *Shu`ab al-iman* (1:468 #735).

**REFUTATION OF THOSE WHO QUESTION  
TABARRUK BI AL-ATHAR ("SEEKING BLESSINGS  
FROM THE PROPHET'S RELICS")  
AS A VALID ISLAMIC PRACTICE**

"*Tabarruk*": deriving blessing from something  
Once owned or touched by a holy person.

"*Athar*": relics.

As for those who reject the validity of *tabarruk* or seeking blessings through the relics of the Prophet, we warn them that ALLAH Himself mentioned the *tabarruk* of the Prophet Ya`qub with the relic of his son Yusuf as well as the *tabarruk* of the Banu Isra'il with the relics of the Family of Musa and the Family of Harun; and that the evidence for the *tabarruk* of the Companions and the Tabi'in through the Prophet and the saints is innumerable.

- □ ALLAH said: "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly)... When the Caravan left (Egypt), their father said: I do indeed scent the presence of Yusuf... Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Said I not unto you that I know from ALLAH that which ye know not?" (12:93-96).
- □ And He said: " And their Prophet said unto them: Lo! The token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! Herein shall be a token for you if (in truth) ye are believers." (2:247)



*The Companions' Seeking of Blessings  
With the Prophet's Person and His Relics*

**1. Tabarruk with the Prophet's hair and nails.** There are countless hadiths on this.

- Bukhari narrates in his *Sahih* in the Book of Clothing, under the chapter entitled "What is mentioned about gray hair," that `Usman Ibn `Abd ALLAH Ibn Mawhab said: "My family sent me to Umm Salama with a cup of water. Umm Salama brought out a silver bottle which contained one of the hairs of the Prophet, and it used to be that if anyone came under the evil eye or ill health they used to send her a cup of water through which she would pass this hair (for drinking). We used to look into the silver bottle: I saw some reddish hairs."

- Anas said: "When the Prophet shaved his head (after pilgrimage), Abu Talha was the first one to take of his hair." Bukhari.

- Anas also said: "The Prophet threw stones at al-Jamra, then sacrificed, then told the barber to shave his head right side first, then began to give the hair away to the people." Muslim.

- Anas said: "Talha was the one distributing it." Muslim, Tirmidhi, Abu Dawud.

- He also said: "When the Prophet shaved his head in Mina, he gave me the hair from the right side and he said: Anas! take it to Umm Sulaym [his mother]. When the Companions saw what the Prophet gave us, they began to compete to take the hair from the left side, and everyone was getting a share from that." Ahmad narrated it.

- Ibn al-Sakan narrated through Safwan Ibn Hubayra from the latter's father: Thabit al-Bunani said: Anas Ibn Malik said to me (on his death-bed): "This is one of the hairs of ALLAH's Messenger, ALLAH's blessings and peace upon him. I want you to place it under my tongue." Thabit continued: I placed it under his tongue, and he was buried with it under his tongue."<sup>86[83]</sup>

- Abu Bakr said: "I saw Khalid [Ibn Walid] asking for the Prophet's forelock and he received it. He used to put it over his eyes and then kiss it." It is known that he then placed it in his *qalansuwa* (head cover around which the turban is tied) and never faced battle again except he won. Narrated by Ibn Hajar in his *Isaba*. Ibn Abi Zayd al-Qayrawani relates that Imam Malik said: "Khalid Ibn al-Walid owned a *qalansiyya* which contained some of the Prophet's hair, and that is the one he wore the day of the battle of Yarmuk."<sup>87[84]</sup>

- Ibn Sirin (one of the Tabi`in) said: "One hair of the Prophet in my possession is more precious to me than silver and gold and everything that is on the earth and everything that is inside it." Bukhari, Bayhaqi (*Sunan kubra*), and Ahmad.

- In *Sahih al-Bukhari*, Volume 7, Book 72, Number 784: `Uthman bin `Abd ALLAH Ibn Mawhab said, "My people sent me with a bowl of water to Umm Salama." Isra'il approximated three fingers indicating the small size of the container in which there was some hair of the Prophet. `Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Umm Salama (and she would dip the Prophet's hair into it and it would be drunk). I looked into the container (that held the hair of the Prophet) and saw a few reddish hairs in it."

*Hafiz* Ibn Hajar in *Fath al-bari*, Volume 10, page 353, said: "They used to call the silver bottle in which the hair of the Prophet was kept *jiljalan* and that bottle was in the home of Umm Salama."

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<sup>86[83]</sup> Narrated by Ibn Hajar in *al-Isaba fi tamyiz al-sahaba* (Calcutta, 1853) 1:72 under "Anas Ibn Malik."

<sup>87[84]</sup> Ibn Abi Zayd, *al-Jami` fi al-sunan* (1982 ed.) p. 227.

*Hafiz al-`Ayni* said in *Umdat al-qari*, Volume 18, page 79: "Umm Salama had some of the hairs of the Prophet in a silver bottle. When some people got ill, they would go and obtain blessings from these hairs and they would be healed by means of their blessings. If a person were struck by the evil eye or any sickness, he would send his wife to Umm Salama with a *mikhdaba* or water-pail, and she would pass the hair through that water and then drink the water and he would be healed, after which they would return the hair to the *jiljal*."

- Imam Ahmad narrates in his *Musnad* (4:42) from `Abd ALLAH Ibn Zayd Ibn `Abd Rabbih with a sound (*sahih*) chain as stated by Haythami in *Majma` al-zawa'id* (3:19) that the Prophet clipped his nails and distributed them among the people.

## 2. *Tabarruk* with the Prophet's sweat.

- Anas said: "The Prophet stayed with us, and as he slept my mother began to collect his sweat in a flask. The Prophet awoke and said: O Umm Sulaym, what are you doing? She said: This is your sweat which we place in our perfume and it is the best perfume." Muslim, Ahmad.

- When Anas was on his deathbed he instructed that some of this flask be used on his body before his funeral and it was done. Bukhari.

- Ibn Sirin also was given some of Umm Sulaym's flask. Ibn Sa`d.

## 3. *Tabarruk* with the Prophet's saliva and ablution water. These hadiths are extremely numerous.

- In Bukhari and Muslim: The Companions would compete for whoever would get the remnant of the Prophet's ablution water in order to put it on their faces. Nawawi in *Sharh Sahih Muslim* said: "In these narrations is evidence for seeking blessings with the relics of the saints" (*fihi al-tabarruk bi athar al-salihin*).

- The Prophet used to heal the sick with his saliva mixed with some earth with the words: "*Bismillah*, the soil of our earth with the saliva of one / some of us shall heal our sick with our Lord's permission." Bukhari and Muslim.

Regarding this hadith Ibn Hajar says in *Fath al-bari* (1989 ed. 10:255-256):

The Prophet's words "with the saliva of one or some of us" indicate that he would spit at the time of using a protective invocation (*ruqya*). Nawawi said (in *Sharh Sahih Muslim*): "The meaning of the hadith is that the Prophet put some of his saliva on his forefinger then placed it on some earth and formed some clot with it with which he wiped the place of the ailment or the wound, pronouncing the words of the hadith at the time of wiping." Qurtubi said: "The hadith shows the permissibility of using protective invocations against any and all ailments, and it shows that this was an open and widely-known matter among them." He also said: "The Prophet's placing of his finger on the earth and of the earth on his finger indicates the desirability of doing this when using a protective invocation.... This falls under none other than the heading of obtaining blessing (*tabarruk*) through ALLAH's Names and through what His Prophet left us." Ibn Hajar concludes: Protective invocations (*ruqa*) and those handed upon oneself (*`aza'im*) have wondrous effects, the true nature of which boggles the mind.

- The Prophet had everyone in Madina bring their newborn, whom he would read upon and into whose mouth he would do *nafl* and *tifl* (breath mixed with saliva). He would instruct their mother not to suckle them that day until nightfall. He did the same later in Mecca. Bukhari, Abu Dawud, Ahmad, Bayhaqi (*Dala'il*), etc.

- The names of over 100 of the *Ansar* and *Muhajirin* who received this particular blessing have been transmitted with *isnads*, and are found in the main books of biographies.

#### 4. *Tabarruk* with the Prophet's cup.

- Hajjaj Ibn Hassan said: "We were at Anas's house and he brought up the Prophet's cup from a black pouch. He ordered that it be filled with water and we drank from it and poured some of it on our heads and faces and sent blessings on the Prophet. Ahmad, Ibn Kathir.

- `Asim said: "I saw that cup and I drank from it." Bukhari.

#### 5. *Tabarruk* with the Prophet's minbar.

- Ibn `Umar used to touch the seat of the Prophet's minbar and then wipe his face for blessing. (*al-Mughni* 3:559; *al-Shifa'* 2:54; Ibn Sa`d, *Tabaqat* 1:13; *Mawsu`at Fiqh `Abdullah Ibn `Umar* p. 52.)

- From Abu Hurayra, Jabir, Abu Imama, and Malik: The Prophet made it a *sunna* to swear to the truth on top of his minbar. Nisa'i, Ahmad, Abu Dawud, Ibn Majah, and others. Bukhari confirms it. Ibn Hajar says: and in Mecca, one swears between the Yemeni corner and Maqam Ibrahim. (*Fath al-bari*)

#### 6. *Tabarruk* with money the Prophet gave away.

- Jabir sold a camel to the Prophet and the latter gave instructions to Bilal to add a *qirat* (1/12 *dirham*) to the agreed sale price. Jabir said: "The Prophet's addition shall never leave me," and he kept it with him after that. Bukhari.

#### 7. *Tabarruk* with the Prophet's staffs.

- When `Abdullah Ibn Anis came back from one of the battles having killed Khalid Ibn Sufyan Ibn Nabih, the Prophet gifted him his staff and said to him: "It will be a sign between you and me on the Day of Resurrection." Thereafter he never parted with it and it was buried with him when he died. Narrated by Ahmad in his *Musnad* (3:496).

- Qadi `Iyad relates in his book *al-Shifa'*, in the chapter entitled "Esteem for the things and places connected with the Prophet," that after Jihjah al-Ghifari took the Prophet's staff from the hands of `Uthman and tried to break it across his knee, infection seized his knee which led to its amputation, and he died before the end of the year.

#### 8. *Tabarruk* with the Prophet's shirt.

- Jabir says: "The Prophet came after `Abdullah Ibn Ubay had been placed in his grave. He ordered that he be brought out. He placed his hands on `Abdullah's knees, breathed (*nafth*) upon him mixing it with saliva, and dressed him with his shirt. Bukhari and Muslim.

#### 9. *Tabarruk* with the Prophet's *musallas* or places of prayer.

- Many chains of transmission: `Utban Ibn Malik was one of the Companions of the battle of Badr. After he became blind he said to the Prophet: "I would like you to pray in my house so that I can pray where you prayed." The Prophet went to his house and asked where exactly he would like him to pray. He indicated a spot to him and the Prophet prayed there. Bukhari and Muslim. The version in Muslim has: I (`Utban) sent for the Prophet the message: "Come and lay for me a place for worship (*khutt li masjidan*)."

Imam Nawawi in *Sharh Sahih Muslim* said: "It means: "Mark for me a spot that I can take as a place for worship by obtaining blessing from your having been there (*mutabarrikan bi atharika*)... In this hadith is evidence for obtaining blessings through the relics of saints (*al-tabarruk bi athar al-salihin*)."

- `Umar feared that the taking of the tree of the *bay`a* to the Prophet as a place of prayer might lead to a return to idol-worship and he had it cut. Bukhari, Ibn Sa'd (1:73). It is known, however, that Ibn `Umar derived blessings even from walking in the same spots where the Prophet had walked and praying exactly where he had prayed both at the Ka'ba and on his travels, and that he watered a certain tree under which Prophet had prayed so that it would not die. Bukhari, Bayhaqi (*Sunan* 5:245).

#### 10. *Tabarruk* with the Prophet's grave.

- Dawud Ibn Salih says: "[The Caliph] Marwan [Ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet, not to a stone." Ibn Hibban in his *Sahih*, Ahmad (5:422), Tabarani in his *Mu'jam al-kabir* (4:189) and his *Awsat* according to Haythami in *al-Zawa'id* (5:245), al-Hakim in his *Mustadrak* (4:515); both the latter and al-Dhahabi said it was *sahih*. It is also cited by al-Subki in *Shifa' al-siqam* (p. 126), Ibn Taymiyya in *al-Muntaqa* (2:261f.), and Haythami in *al-Zawa'id* (4:2).

- Mu`adh Ibn Jabal and Bilal also came to the grave of the Prophet and sat weeping, and the latter rubbed his face against it. Ibn Majah 2:1320, Ahmad, Tabarani, Subki, and Ibn `Asakir.

- Hafiz al-Dhahabi writes in the compendium of his Shaykhs entitled *Mu`jam al-shuyukh* (1:55-56) in the entry devoted to his Shaykh Ahmad Ibn `Abd al-Mun`im al-Qazwini (#58):

أخبرنا أحمد بن عبد المنعم ، غير مرة ، أنا أبو جعفر الصيدلاني - كتابة  
أنا أبو علي الحداد - حضوراً - أنا أبو نعيم الحافظ ، نا عبد الله بن جعفر ، ثنا  
محمد بن عاصم ، نا أبو أسامة عن عبيد الله عن نافع عن ابن عمر : « أنه كان  
يكره مس قبر النبي ﷺ » . قلت : كره ذلك لأنه رآه إساءة أدب . وقد سئل  
أحمد بن حنبل عن مس القبر النبوي وتقبيله فلم ير بذلك بأساً ، رواه عنه ولده  
عبد الله بن أحمد . فإن قيل : فهلا فعل ذلك الصحابة قيل : لأنهم عاينوه حياً  
وتملوا به وقبلوا يده وكادوا يقتتلون على وضوءه واقتسموا شعره المطهر يوم الحج  
الأكبر ، وكان إذا تختم لا تكاد تخامته تقع إلا في يد رجل فيدلك بها وجهه ،

ونحن فلما لم يصح لنا مثل هذا النصيب الأوفر ترامينا على قبره بالالتزام  
والتبجيل والاستلام والتقبيل ، ألا ترى كيف فعل ثابت البناني ، كان يقبل يد  
أنس بن مالك ويضعها على وجهه ويقول : يد مست يد رسول الله ﷺ ، إذ هو  
مأمور بأن يحب الله ورسوله أشد من حبه لنفسه وولده والناس أجمعين ، ومن  
أمواله ومن الجنة وحورها ، بل خلق من المؤمنين يحبون أبا بكر وعمر أكثر من  
حب أنفسهم . حكى لنا جندار أنه كان بجبل البقاع فسمع رجلاً سب أبا بكر  
فسل سيفه وضرب عنقه ، ولو كان سمعه يسبه أو يسب أباه لما استباح دمه . ألا  
ترى الصحابة من فرط حبهم للنبي ﷺ قالوا : ألا نسجد لك ؟ فقال : لا ، فلو  
أذن لهم لسجدوا له سجود إجلال وتوقير لا سجود عبادة كما قد سجد اخوة  
يوسف - عليه السلام - ليوسف . وكذلك القول في سجود المسلم لقبر النبي ﷺ  
على سبيل التعظيم والتبجيل لا يكفر به أصلاً بل يكون عاصياً فليعرف أن هذا  
منهى عنه ، وكذلك الصلاة إلى القبر .

(This is the scan directly from the book, published by Dar ul kutb ilmiyya, Lebanon)

"Ahmad Ibn al-Mun`im related to us... [With his chain of transmission] from Ibn `Umar that the latter disliked to touch the Prophet's grave. I say: He disliked it because he considered it disrespect. Ahmad Ibn Hanbal was asked about touching the Prophet's grave and kissing it and he saw nothing wrong with it. His son `Abd ALLAH related this from him.



Dhahabi continues: If it is said: "Why did the Companions not do this?" It is replied: "Because they saw him with their very eyes when he was alive, enjoyed his presence directly, kissed his very hand, nearly fought each other over the remnants of his ablution water, shared his purified hair on the day of the greater Pilgrimage, and even if he spat it would virtually not fall except in someone's hand so that he could pass it over his face. Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it. Don't you see what Thabit al-Bunani did when he kissed the hand of Anas Ibn Malik and placed it on his face saying: "This is the hand that touched the hand of ALLAH's Messenger"? Muslims are not moved to these matters except by their excessive love for the Prophet, as they are ordered to love ALLAH and the Prophet more than they love their own lives, their children, all human beings, their property, and Paradise and its maidens. There are even some believers that love Abu Bakr and `Umar more than themselves. It has been related that a man was walking on the mountain "biqa" and heard a man abusing Abu Bakr, so he took out his sword and cut his throat! Had he heard someone abusing his father, he wouldn't have shed blood for that!

Don't you see that the Companions, in the excess of their love for the Prophet, asked him: "Should we not prostrate to you?" and he replied no, and if he had allowed them, they would have prostrated to him as a mark of utter veneration and respect, not as a mark of worship, just as the Prophet Yusuf's brothers prostrated to Yusuf. Similarly the prostration of the Muslim to the grave of the Prophet is for the intention of magnification and reverence. One is not imputed disbelief because of it whatsoever (*la yukaffaru aslan*), but he is being disobedient [to the Prophet's injunction to the Companions]. Let him therefore be informed that this is forbidden. Similarly in the case of one who prays towards the grave."

(End of Dhahabhis words)

- Imam Ahmad's son `Abd ALLAH said: I asked my father about the man who touches and kisses the pommel of the Prophet's minbar to obtain blessing, or touches the grave of the Prophet. He responded by saying: "There is nothing wrong with it." `Abd ALLAH also asked Imam Ahmad about the man who touches the Prophet's minbar and kisses it for blessing, and who does the same with the grave, or something to that effect, intending thereby to draw closer to ALLAH. He replied: "There is nothing wrong with it." This was narrated by `Abdullah Ibn Ahmad Ibn Hanbal in his book entitled *al-'Ilal fi ma`rifat al-rijal* (2:492) as copied here:

٣٢٤٣ - سألته عن الرجل يمس منبر النبي ﷺ ويتبرك بمسّه ويقبله  
ويفعل بالقبر مثل ذلك أو نحو هذا يريد بذلك التقرب إلى الله جل وعز  
فقال: لا بأس بذلك (٣).

Imam Abdullah ibn Ahmed bin Hanbal said "I asked (my father) about a man who touches the minbar of the prophet sallallahu alyhi wa sallam and seeks blessings through its touch and kisses it (for seeking blessings) and does the same with the grave of the prophet sallallahu alyhi wa sallam or something like this intending to seek nearness to ALLAH jalla wa azza, so he replied to this : "there is nothing wrong in this!"

Now the most interesting thing is that the muhaqqiq (researcher who has written notes on the book), Doctor Wasi Ud Din Abbas (it seems he is a salafi), states this in his notes on this particular thing:

(٣) أما من منبر النبي ﷺ فقد أثبت الإمام ابن تيمية في الجواب الباهر ص ٣١ فعله عن ابن عمر رضي الله عنه دون غيره من الصحابة وروى أبو بكر بن أبي شيبة في المصنف ١٢١:٤ عن زيد بن الحباب قال حدثني أبو مودود قال: حدثني يزيد بن عبد الملك بن قسيط قال: رأيت نقرأ من أصحاب النبي ﷺ إذا خلا لهم المسجد قاموا إلى رُمانة المنبر القرعاء فسحوها ودعوا، قال: ورأيت يزيد يفعل ذلك» وهذا كان لما كان منبره الذي لامس جسمه الشريف أما الآن بعد ما تغير لا يقال بمشروعية مسحه تبركاً به .  
وأما جواز مس قبر النبي ﷺ والتبرك به فهذا القول غريب جداً لم أجد أحداً نقله عن الإمام، وقال ابن تيمية في الجواب الباهر لزوار المقابر ص ٣١ «اتفق الأئمة على أنه لا يمس قبر النبي ﷺ ولا يقبله وهذا كله محافظة على التوحيد فإن من أصول الشرك بالله اتخاذ القبور مساجد» اهـ .  
ثم انه لم يثبت عن أحد من صحابة رسول الله ﷺ فعله ولو كان نضيلة أو سنة أو مباحاً لتصب المهاجرون والأنصار قبره الشريف علماً لذلك ودعوا عنده وستوا ذلك لمن بعدهم» .

(wasi ud din abbas says): as for touching the minbar of the prophet sallallahu alyhi wa sallam then it is proved (to be correct) from Imam Ibn Taymiyya in his "Jawab al baahir", page 31 that such was even done by Ibn Umar radialalhu anh and imam ibn abi shaybah narrates in his musannaf, vol.4, page 121, from zayd ibn hibab that he said abu mawdud narrated to us that yazeed ibn abdul mallik narrated to us that he saw a person from the companions of the prophet sallallahu alyhi wa sallam that he stood upto the minbar, and touched it and mae dua (whilst touching it, to make tawassul and tabarruk through it) and he (abu mawdud) said :I saw yazeed do the same" .....

And as for touching the grave of the prophet sallallahu alyhi wa sallam and to seek blessings through it, then this saying is very rare and cannot be found anywhere copied from the imam (ahmed bin hanbal) and ibn taymiyya said in his jawab al bahir lizawar al maqaabir (page 31) : "and all the scholars of islam are united on the face that none should touch the grave of the prophet sallallahu alyhi wa sallam and should not kiss it and all this is to safeguard tawheed because verily it is one of the basis of shirk with ALLAH that one takes the graves as places of worship (masaajid)"

And there is no proof from any of the companions of the prophet sallallahu alyhi wa sallam that they did this and had it been something good or sunnah or permissible, the muhajireen and the ansaar would have done it with his (sallallahu alyhi wa sallam) grave so as to teach that it was mubah or something and would have supplicated there..."

I say: the words of shaykh wasi ud din abbas are correct as far as he quotes the thing regarding touching the minbar of the prophet sallallahu alyhi wa sallam and Allama Ibn Taymiyya too is correct in indicating that it is disliked to touch the grave of the prophet sallallahu alyhi wa sallam or to kiss it according to the majority of the scholars and there is only a microscopic minority who deem it to be permissible and the scholars say that as for the one who is gripped by emotions, then the qa'edah of "al maghloob huwa ma'zoor" (the one gripped by emotion has a dispensation) is used, otherwise it is makruh, but not because of the danger of shirk as Ibn Taymiyya deems! But verily, it was only called disliked because the scholars considered it to be against proper conduct (adab)!, as mentioned by Ibn Taymiyyas own student, Imam Al Dhahabhi above!! We see, Allama Ibn Taymiyya saying one thing and his own student al Dhahabhi who praised him for his knowledge (and so do we, but we say that he is mistaken) says the complete opposite! And it should be known that al Dhahabhi grasped the correct thing in the matter and his teacher Allama Ibn Taymiyya is wrong because how could touching the grave of the prophet sallallahu alyhi wa sallam or kissing it lead to shirk, when it is only done to

receive blessings from the place where the noble body of the messenger of ALLAH lies? how could touching the minbar of the prophet and kissing it, because the prophets body touched it, be allowed and good and at the same time kissing or touching the grave of the prophet salallah ualyhi wa sallam be shirq!!? An intelligent and unprejudiced reader would understand quite clearly as to what I am trying to point towards! Furthermore, if someone says that it is haram because none of the companions did it, then he is mistaken as we have shown in this book itself that Abu Ayub Ansari did it, in a hadith that is hasan and also by Bilal Habshi, the caller to the prayer, radialluhu anh in a hadith of Sunan Ibn Majah! But the scholars said that they were gripped by love and longing of the prophet salallah ualyhi wa sallam and that is why they did it, otherwise the same thing is disliked to be done by anyone who is in his senses as it negates proper conduct and respect (adab), and that is the reason imam an Nawawi gave in his majmu', and his Manasik al hajj, for standing at a distance of four arms away from the prophet salallahu alyhi wa sallam while saying salams to him when one visits him. And other than this there is no reason. Al Dhahabhis words that are mentioned above are so full of light and beauty in this matter and Allama Ibn Taymiyyas aspersions are not sound and Wasi' ud din Abbas can be refuted by saying that Imam Dhahabhi relied upon this narration of Abdullah ibn Ahmed bin Hanbal from ahmed bin hanbal and didn't cast aspersions on its being "rare" or anything else! And Imam Dhahabhi is the Imam of the muhadditheen on his time, so his reliance will take precedence for us! And ALLAH knows the best.

- We already mentioned the authentic account whereby in the time of `Umar there was a drought during which Bilal Ibn Harith came to the grave and said: "O Messenger of ALLAH, ask ALLAH for rain on behalf of your Community."

- We already mentioned `A'isha's account whereby she instructed that the roof be opened over the Prophet's grave in times of drought, and it would rain.

- `Umar sent a message to `A'isha saying: "Will you allow me to be buried with my two companions (the Prophet and Abu Bakr)?" She said, "Yes, by ALLAH," though it was her habit that if a man from among the Companions asked her that she would always refuse. Bukhari.

### **11. Tabarruk with the Prophet's *jubba* (robe or cloak).**

- Imam Muslim relates that `Abd ALLAH, the freed slave of Asma' the daughter of Abu Bakr, the maternal uncle of the son of `Ata', said: "Asma' sent me to Abdullah Ibn `Umar saying: "The news has reached me that you prohibit the use of three things: the striped robe, saddle cloth made of red silk, and fasting the whole month of Rajab." Abdullah said to me: "So far as what you say about fasting in the month of Rajab, how about one who observes continuous fasting? And so far as what you say about the striped garment, I heard `Umar Ibn al-Khattab say that he had heard from ALLAH's Messenger: "He who wears a silk garment, has no share for him (in the Hereafter)." And I am afraid that stripes were part of it. And so far as the red saddle cloth is concerned, here is `Abd ALLAH's saddle cloth [= his] and it is red." I went back to Asma' and informed her, so she said: "Here is the cloak (*jubba*) of ALLAH's Messenger," and she brought out to me that cloak made of Persian cloth with a hem of (silk) brocade, and its sleeves bordered with (silk) brocade, and said: "This was ALLAH's Messenger's cloak with `A'isha until she died, then I got possession of it. The Apostle of ALLAH used to wear it, and we washed it for the sick so that they could seek cure thereby." Muslim relates this in the first chapter of the book of clothing. Nawawi comments in *Sharh sahih Muslim* (Book 37 Chapter 2 #10): "In this hadith is a proof that it is recommended to seek blessings through the relics of the righteous and their clothes (*wa fi hadha al-hadith dalil `ala istihbab al-tabarruk bi aathaar al-salihin wa thiyabihim*)."

### **12. Tabarruk with spots and people the Prophet had touched.**

- Suwayd Ibn Ghafalah reported: I saw `Umar kissing the Stone and clinging to it, saying: "I saw ALLAH's Messenger bearing great love for you." This hadith has been narrated on the authority of Sufyan with the same chain of transmitters (and the words are): "He (`Umar) said: "I know that you are a stone, nor would I consider you of any worth, except that I saw Abu al-Qasim bearing great love for you." And he did not mention about clinging to it. [Muslim: 7: 2916]

- Qadi `Iyad relates in his *Shifa'*, in the chapter entitled "Esteem for the things and places connected with the Prophet," that Imam Malik would not ride an animal in Madina and he used to say: "I am too shy before ALLAH to trample with an animal's hoof on the earth where ALLAH's Messenger is buried." Imam Malik gave a *fatwa* that whoever said: "The soil of Madina is bad" be given thirty lashes and jailed. Qadi `Iyad mentions the verses of an anonymous visitor to Madina:

*The veil is lifted from us and a moon shines out  
to those who look on, banishing all illusions.  
When our mounts reach Muhammad, it is forbidden  
for us to be found in our saddles.  
We are drawing near to the best man ever  
to walk on the earth,  
So we hold this ground in respect and honor.*

`Iyad adds: "One must respect the places... whose soil contains the body of the Master of Mankind and from which the *din* of ALLAH and the Sunna of the Messenger spread out... and the first earth that the skin of the Prophet touched after death. Its fragrance should be inhaled and its residences and walls should be kissed." Then he recites:

*O Abode of the best of the Messengers...  
For you (Madina) I have intense love, passionate love,  
and yearning which kindles the embers of my heart.  
I have a vow: If I fill my eyes with those walls  
and the places where you (O Prophet) walked,  
There my turbaned gray hair will be covered with dust  
from so much kissing.  
Had it not been from obstacles and foes,  
I would always visit them,  
even if I had to be dragged by my feet.*<sup>88[85]</sup>

- al-Tabarani in *al-Awsat* and *al-Kabir* (4:16), and Imam Ahmad in his *Musnad* (5:67-68) with a sound chain as stated by al-Haythami in *al-Zawa'id* (4:211) narrated through Handhalah Ibn Hudhaym that the latter went with his grandfather, Hudhaym, to the Prophet. Hudhaym said to the Messenger of ALLAH: "I have sons and grandsons, some of whom are pubescent and others still children." Motioning to the young child next to him, he said: "This is the youngest." The Prophet brought this young child whose name was Handhalah next to him, wiped on his head, and told him, "*barakALLAHu fik*," which means: "May ALLAH bless you." After that, people started to bring Handhalah a person with a swollen face or a sheep with a swollen udder. Handhalah would place his hand on that part of his head the Prophet wiped, then touch the swollen part and say *Bismillah*, and the swelling would be cured.

- Ibn Abi Shayba narrated in his *Musannaf* (4:121), in the chapter entitled: "Touching the grave of the Prophet" with a *sahih* chain as judged by Ibn Hajar al-`Asqalani, and Qadi `Iyad in his book *al-Shifa'*, in the chapter entitled: "Concerning the visit to the Prophet's grave, the excellence of those who visit it and how he should be greeted": Yazid Ibn `Abd al-Malik Ibn Qusayt and al-`Utbi' narrated that it was the practice of the Companions in the masjid of the Prophet to place their hands on the pommel of the

<sup>88[85]</sup>Trans. `A'isha Bewley in *Muhammad the Messenger of ALLAH: ash-Shifa of Qadi `Iyad* p. 248.

hand rail (*rummana*) of the pulpit (*minbar*) where the Prophet used to place his hand. There they would face the *Qibla* and supplicate (make *du'a*) to ALLAH hoping He would answer their supplication because they were placing their hands where the Prophet placed his while making their supplication. Abu Mawduda said: "And I saw Yazid Ibn `Abd al-Malik do the same." This practice of the Companions clarifies two matters. The first is the permissibility of asking ALLAH for things by the Prophet (*tawassul*) after his death since by their act the Companions were truly making *tawassul*. Likewise it is permissible to ask ALLAH for things by other pious Muslims. The second is the permissibility of seeking blessings (*baraka*) from the objects the Prophet touched.

- The Tabi'i Thabit al-Bunani said he used to go to Anas Ibn Malik, kiss his hands, and say: "These are hands that touched the Prophet." He would kiss his eyes and say: "These are eyes that saw the Prophet." Abu Ya'la narrated it in his *Musnad* (6:211) and Ibn Hajar mentions it in his *al-Matalib al-'aliya* (4:111). al-Haythami declared it sound in *Majma' al-zawa'id* (9:325).

- According to Bukhari in his *Adab al-mufrad*, `Abd al-Rahman Ibn Razin related that one of the Companions, Salama Ibn al-Aku', raised his hands before a group of people and said: "With these very hands I pledged allegiance (*bay'a*) to the Messenger of ALLAH," upon hearing which, all who were present got up and went to kiss his hand. Another version of this hadith was also related by Ahmad.

- Abu Malik al-Ashja'i said that he once asked another Companion of the Tree, Ibn Abi Awfa, "Give me the hand that swore bay'at to the Messenger of ALLAH, Peace be upon him, that I may kiss it." Ibn al-Muqri related it.

- Bukhari in *al-Adab al-mufrad* also relates that Suhayb saw Sayyidina `Ali kiss both the hand and feet of the Prophet's uncle al-`Abbas, and that Thabit kissed the hand of Anas because it had touched the Prophet's hand.

- al-Shurunbali al-Hanafi in the book of Pilgrimage of his manual of *Fiqh* entitled *Nur al-idah* (as translated by Muhammad Abul Quasem under the title *Salvation of the soul and Islamic devotions*) said (p. 225): "It is praiseworthy to enter into the Holy House [Ka'ba]. The person who enters it should seek the place where the Prophet performed his ritual prayer. This place is in front of him when his back faces the door, so that there is the distance of three cubits between him and the door in front of him. He will perform ritual prayer in it. If he performs it near the wall, he will put his cheek on it, and pray to ALLAH for forgiveness and praise Him."

### 13. *Tabarruk* with the soil and vegetation of Madina.

The merits of Madina, of prayer in Madina, of visiting the Masjid al-Nabawi, of living in Madina, of not cutting its trees, etc. are all based on the fact that the Prophet is there. The fact that it is a sanctuary (*haram*) and a preserve (*hima*) is well documented in numerous ahadith. It is even strongly recommended not to enter Madina except on foot, and many Companions, Tabi'in, and Tabi' al-Tabi'in never entered it except on foot, in respect for the Holy Presence of the Prophet.

- Narrated Ali Ibn Abu Talib: The Prophet said: "Madina's fresh grass is not to be cut, its game is not to be driven away, and things dropped in it are to be picked up only by one who publicly announces it, and it is not permissible for any man to carry weapons in it for fighting, and it is not advisable that its trees are cut except what a man cuts for the fodder of his camel. [Abu Dawud, 10: 2030]

- Narrated Abu Hurayra: When the people saw the first fruit (of the season or of plantation) they brought it to ALLAH's Apostle. When he received it he said: "O ALLAH, bless us in our fruits; and bless us in our city; and bless us in our *sa's* and bless us in our *mudd* (i.e. in every measure). O ALLAH, Ibrahim was Thy servant, Thy friend, and Thy apostle; and I am Thy servant and Thy apostle. He (Ibrahim) made supplication to Thee for (the showering of blessings upon) Mecca, and I



am making supplication to Thee for Madina just as he made supplication to Thee for Mecca, and the like of it in addition." He would then call to him the youngest child and give him these fruits. [Muslim, 7: 3170]

As the Prophet asked ALLAH's Blessings on the city, its fruits, and in their measures, then it must be full of blessing as his supplication is a *du`a' mustajab* or answered prayer. Therefore, it is common practice for pilgrims to purchase the dates of Madina for the blessings, and to bring them back home to share among those who could not make the pilgrimage. And it is said that there yet remain living some of the date palms from those planted by the Holy hand of the Most Noble Messenger himself, blessings and peace be upon him. WALLAHu a`lam.

#### 14. *Tabarruk* with his Blessed Hand and His Feet.

- The first hadith Imam Ahmad related from Anas Ibn Malik in his *Musnad Anas* is: "The whole Community of the people of Madina used to take the hand of the Prophet and rush to obtain their need with it."<sup>89[86]</sup>

- Narrated `A'isha the Mother of the Believers: "The Messenger of ALLAH, may ALLAH bless him and grant him peace, when he had a complaint, would recite the last three suras of Qur'an, over himself and blow." She said, "When his pain was great, I would recite it over him and wipe him with his right hand hoping for its blessing."<sup>90[87]</sup>

- Usama Ibn Sharik narrates: "I came to see the Prophet while his Companions were with him, and they seemed as still as if birds had alighted on top of their heads. I gave him my salam and I sat down. [Then Bedouins came and asked questions which the Prophet answered.] ... The Prophet then stood up and the people stood up. They began to kiss his hand, whereupon I took his hand and placed it on my face. I found it more fragrant than musk and cooler than sweet water." Narrated by Abu Dawud (#3855), Tirmidhi (2038 -- *hasan sahih*), Ibn Majah (3436), al-Hakim (4:399), and Ahmad (4:278). *al-hafiz* Imam Bayhaqi cites it in Branch 15 of his *Shu`ab al-iman* entitled: The Fifteenth Branch of Faith, Namely A Chapter On Rendering Honor To The Prophet, Declaring His High Rank, And Revering Him (*al-khamis `ashar min shu`ab al-iman wa huwa bAbun fi ta`zim al-nabi sallALLAHu `alayhi wa sAllama wa ijlalihi wa tawqirih*) Vol. 2 p. 200 (#1528).

- Narrated `Abd ALLAH Ibn `Umar: Ibn `Umar was sent with a detachment by the Apostle of ALLAH. The people wheeled round in flight. He said: I was one of those who wheeled round in flight. When we stopped, we said: What should we do? We have run away from the battlefield and deserve ALLAH's wrath. Then we said: Let us enter Medina, stay there, and go there while no one sees us. So we entered the city and thought: If we present ourselves before ALLAH's Apostle, and if there is a change of repentance for us, we shall stay; if there is something else, we shall go away. So we sat down (waiting) for the Apostle of ALLAH before the dawn prayer. When he came out, we stood up to him and said: We are the ones who have fled. He turned to us and said: No, you are the ones who return to fight after wheeling away. We then approached and kissed his hand, and he said: I am the main body of the Muslims. (Abu Dawud, Book 14 [Jihad], Number 2641.) This hadith is also found in al-Abhari; in the book of *al-hafiz* Ibn Muqri on standing up and kissing the hand out of respect; in the *Adab al-mufrad* of Imam Bukhari (Chapter on Kissing the Hand and Chapter on Kissing the Foot), in Ibn Majah (*Adab*), in Bayhaqi's *Dala'il an-Nubuwwa*, and in the *Musnad* of Ahmad Ibn Hanbal.

- Ibn `Umar told a story and said: "We then came near the Prophet and kissed his hand." It is related in Ibn Maja's *Sunan*, Book of *Adab*, Chapter on kissing by a man of another man's hand; in Abu

<sup>89[86]</sup> Ahmad, *Musnad* 3:98 (#11947).

<sup>90[87]</sup> Narrated by Malik in *al-Muwatta'*, Book 50, Number 50.4.10.

Dawud's *Sunan*, Book of *Adab*, Chapter on kissing the hand; and in the *Musannaf* of Ibn Abi Shayba through two different chains.

- Umm Aban, daughter of al-Wazi` Ibn Zari` narrated that her grandfather Zari` al-`Abdi, who was a member of the deputation of `Abd al-Qays, said: "When we came to Medina, we raced to be first to dismount and kiss the hand and foot of ALLAH's Apostle... (to the end of the hadith)" [Abu Dawud, 41: 5206.] Bukhari relates from her a similar hadith in his *Adab al-mufrad*: We were walking and someone said, "There is the Messenger of ALLAH," so we took his hands and feet and kissed them.

- Burayda narrated that one of the Bedouin Arabs who came to the Prophet, Peace be upon him, asked: "O Messenger of ALLAH, give me permission to kiss your head and your hands," and he received it. In another version, he asks permission to kiss the head and the feet. Narrated in Ghazali's *Ihya'* and the version mentioning the feet is in Hakim's *Mustadrak* and in Ibn Muqri. Both al-Hakim and al-`Iraqi declared the latter's chain authentic.

- From Safwan Ibn `Asal al-Muradi: "One of two Jews said to his companion: Take us to this Prophet so we can ask him about Musa's ten signs... [the Prophet replied in full and then] they kissed his hands and feet and said: we witness that you are a Prophet..." Narrated by Ibn Abi Shayba (Book of *Adab*, Chapter entitled A Man Kissing Another Man's Hand When He greets Him), Tirmidhi (Book of *Adab*) who declared it *hasan sahih*, al-Nasa'i, Ibn Majah (Book of *Adab*), and al-Hakim who declared it *sahih*.

- When we were with ALLAH's Messenger on an expedition, a Bedouin came and asked for a miracle. The Prophet pointed at a tree and said to the Bedouin: "Tell that tree, ALLAH's Messenger summons you." The tree swayed and brought itself out, and came to the presence of the Prophet saying: "Peace be upon you O Messenger of ALLAH!" The Bedouin said, "Now let it return to its place!" When ALLAH's Messenger ordered it, the tree went back. The Bedouin said, "let me prostrate to you!" The Messenger answered: "No one is allowed to do that [ie it is Haraam]." The Bedouin said, "Then I will kiss your hands and feet." The Prophet permitted him that. Narrated by Qadi `Iyad in *al-Shifa'* (1:299) and al-Bazzar in his *Musnad* (3:49).

#### **Remarks on Kissing the Hand from a recent interview of Mawlana Shaykh Nazim al-Haqqani**

**INTERVIEWER. Beside Ikhlas and love, what else do you emphasize in your teachings?**

SHAYKH NAZIM. Respect. There must be respect. Without respecting each other, it is impossible to do anything. ALLAH Almighty ordered His servants to have respect among themselves. Respect brings good understanding. Good understanding brings love. Love brings everything.

**INT. As others see you, perhaps they might say that your followers practically worship you.**

SN. Those who say that are so foolish. They do not know what is worship and what is respect.

**INT. So, you do not encourage your followers...?**

SN. This is shaytanic teaching that they are propagating. We are Muslims. We say: *La ma`buda illa ALLAH*. That means no one is worthy of worship except ALLAH Almighty. But they are such square-headed people, and their heads are like footballs, empty! And what if someone respects a person that we have been ordered to respect? *Man lam yuwaqqir kabirana wa lam yarham saghirana fa laysa minna*. [Whoever does not revere our elders or show mercy to our little ones is not one of us.]\* This is *tawqir al-nas*, giving honor to people, as it has been ordered: *anzilu al-nasa manazilahum*, "Give everyone their own station."\*\* This is an order from the Shari`a.

\* Hadith of the Prophet narrated by Ahmad in his *Musnad* (5:323), al-Hakim declared it *sahih* in *al-Mustadrak* (1:122) and al-Dhahabi agreed with him.

\*\* Hadith of the Prophet narrated by Muslim without chain in the introduction to his *Sahih*. Sakhawi said in *al-Jawahir wa al-durar* this is a fair (*hasan*) hadith, and al-Hakim said it is *sahih* in *Ma'rifat 'ulum al-hadith* and he said Ibn Khuzayma narrated it.

But those people want to put everyone on the same level, like communism. No! ALLAH Almighty ordered: "Preserve one another's honor": *wa la tansaw al-fadla baynakum* (2:237). And He said: *inna akramakum 'indALLAHi atqakum* [The most honorable of you in ALLAH's sight are the most Godwary] (49:13). If we find someone that should be respected because of his *taqwa*, then we may respect him. We must not hold him as an ordinary person, no.

Those who criticize this are not following *Madhhabs* [Islamic schools of law]. They are a Fifth *Madhhab*. We are following the Four *madhhabs*, and in our *madhhabs* kissing hands is Okay, but through their *madhhab*: no. They may kiss their women's. . . [genitals] according to their *madhhab*, but not hands. I must say this. It is not haram for them to do such a thing, but kissing the hand of a person is?! How can that be, when all the Sahaba were kissing the Prophet's hand, and so many hadiths confirm it in their own printed books. They were kissing the Prophet's hands and feet.

What happens if I kiss my mother's hands and feet? Is this Haram? With which proof? They are saying this, only because they are trying to break the relationship between believers and their teachers. *al 'ulama' warathatu al anbiya'*. [Scholars of knowledge are the inheritors of Prophets.]\* We must give them our highest respect. I don't like for a fifteen-year-old or a young person to come in and make this with his hand [handshake gesture] to a Shaykh. What is this? That is the American style. No. We, too, have *'urf* [customs]. We have traditional *adab*, traditional manners coming from the Prophet, and we know that up to this day kissing hands is a gesture of respect, not worship.

\* Hadith of the Prophet narrated by Bukhari in his *Sahih* in *mu'allaq* form, Ahmad (5:196), Tirmidhi, Darimi, Abu Dawud, Ibn Hibban, Ibn Majah, Bayhaqi in the *Shu'ab* and others.

If I kiss my mother's feet, am I worshipping her? These people are given knowledge but no wisdom. ALLAH said: *yu'ti al-hikmata man yasha', wa man utiya al-hikmata utiya khayran Kathiran* [He gives wisdom to whomever He will, and whoever is given wisdom, he has been given an immense goodness] (2:269). ALLAH Almighty never gave everyone wisdom. So many people, in American universities, are learning Islamic knowledge, but they are not *mu'mins* [believers]. They haven't been given wisdom. They are only reading books. Wisdom is the sum of knowledge. Without wisdom knowledge is dead!

**INT. I agree, but in terms of the respect that we show, are we carrying it very far... to be perceived... you are perceived as interceding for your followers -- making *shafa'a* -- so that in *Akhira* [hereafter] you will be interceding on their behalf...**

SN. Is it prohibited to make *du'a*? If I am asking for something on behalf of my brother *bi zahr al-ghayb* [in his absence], is it wrong? There are so many hadiths advising us to make such *du'a* for each other.\* It does not matter if it is going to be intercession. If I say: "Oh my Lord, give my brother a good life" or, if someone kisses my hand, if I say: "ALLAH bless you". Is it haram? Is that intercession now? There is no need to call it intercession. *ALLAHu fi awn al-'abd ma kana al-'abdu fi 'awni akhihi* [ALLAH helps His servant as long as the servant helps his brother]\*\* That means we must try to help each other in any way we can: by hand, by word, and by praying. What is wrong with that?

\* E.g. *Sahih Muslim*, book of *Du'a*, chapter on making *du'a* for a brother in his absence.

\*\* Hadith of the Prophet narrated by Muslim, Tirmidhi, Abu Dawud, Ibn Majah, Ahmad, and others.

I may help someone who cannot help himself or herself. I might go to the Sultan in order to help him. This is intercession, but it is in Shari`a. It is an honorable job because we are helping people who cannot help themselves. It is lawful, and ALLAH orders us: *wa ta`awanu `ala al-birri wa al-taqwa* [Help one another in righteousness and piety} (5:2). It is a command that we must help each other for good things. How are they blaming me for making *du`a* for them and accusing me because of making intercession? Intercession in *akhira* should be only in the divine presence. If ALLAH gives me intercession, I may say for these people: O my Lord, those people are no-mind people, send them with the animals!

**INT. Nevertheless, is this very clear to those who are following you? That you are not going to intercede on their behalf?...**

SN. They are clear. They are not idiots, like those people. They are clever. They may teach them a lesson. My followers are Doctors and Professors. Those people may take lessons from my followers. My followers are not cheated ones. They are all Europeans and Americans. Let those people bring one of the Germans, or one of the English, or one of the Americans to Islam. Our people are all educated people, I cannot cheat them!

**INT. Sometimes, in meetings, you are introduced as "the perfect one." But people believe that there is only one perfect one, and that is the Prophet.**

SN. But from him there are so many models coming...

**INT. So do you say that that is a right introduction for a human being?**

SN. Prophets are the first models. They are *ma`sum* -- innocent. Others, all of them, are not going to be innocent, but through their *mujahada* [striving], by fighting with their *nafs* [ego], whoever will be able to control their *nafs*, that one will become a model to help the others how to control their ego. Because every evil comes from uncontrollable people. I am not saying that I am a perfect model of the Prophet, *sallALLAHu `alayhi wa sallam*; but I am trying to step in his steps. I am not stepping after shaytan or evil -- no.

**INT. Then, if you were to tell your followers not to address you the perfect one, not to kiss your hands and feet -- and they say that in meetings even women come and kiss your hands, and the Prophet would never allow that... I want your comments on that?**

SN. No. They are always untrue people. They are always changing things from their real light. They are liars. They make *iftira'* [fabrications] and backbiting, because they are *hasud* -- jealous, envious people. I never say to my followers that I am "a perfect one." But until they find a perfect one, I am only training them. I never said that I am a 100% perfect trainer but I am a good opportunity; while I am here, I only try to do my best with people. Like a doctor who is not a specialist, but still he must treat his patients. Should he say: I cannot touch you because I am not a specialist?

I never said to anyone: "I am a 100% perfect person and I am training you: Come and kiss my hands!" I am not so foolish as these people. They are thinking that I say to people come and kiss my hand!

**INT. They say that it is a necessary part of your training...**

SN. No, never. My training is written in my books and the associations I hold, but they are not reading my books because shaytans are so proud. Can they find it anywhere that I say: Kiss my hand, kiss my feet? But I may enter through a crowd and without doing anything, people are completely unable to remain seated, they will stand up. I am not saying to them to do it. It is something granted to me, from the greatness of ALLAH, called *haybat* [dignity]. They can't stop. When I pass, they stand up and rush to me. I am not telling them to.



Once I was in Madina praying, facing *Qibla*. As I was finishing, one of these people said to me: "O Shaykh! Why did you bring all these people behind you!" I was surprised. My eyes were closed and I was making *du`a* without sound, only what I may hear. But I looked around and I saw 100 people behind me. I said I am no one, I am an ordinary person, a visitor here. I do not know them. Why are you telling me this? Tell those people to go away!

Prophets have a magnetic power called *jazba* [attraction]. That makes people run to that person. I have some of that which I received through our spiritual way. I am not an empty one, like those people. But they are *hussad* [enviers], just as there were so many *hussad* among the Jewish people in front of the Prophet. It doesn't matter. They can't do anything.

What happens if my followers kiss my hand? The Prophet kissed the Stone, and all Sahaba kissed the Stone. All the Hujjaj [pilgrims] kiss the Stone, and the Ka`ba. It is not haram to kiss the Ka`ba. Is the Ka`ba more honored than Man? No.

**INT. But the Ka`ba has a special place in their hearts.**

SN. We have a special place also. We have been granted this specialness to be *khalifatullah* [ALLAH's representatives]. The Ka`ba is *baytullah* [ALLAH's House], we are *khalifatullah*. Are we less honored than the Ka`ba? Never. We have been honored. Angels asked for this honor but they were not given it. We have been granted it. How can you say not? One man was sitting with his back to the Ka`ba, and another said: What are you doing? He said: What? I am more than this Ka`ba in the Divine presence. The Ka`ba cannot do *sajda*, but I am making *sajda*. The Ka`ba was built by Sayyidina Ibrahim, while I was created by ALLAH.

**15. Tabarruk From the Prophet's Blessed Skin.**

- Narrated Usayd Ibn Hudayr: `Abd al-Rahman Ibn Abi Layla, quoting Usayd Ibn Hudayr, a man of the Ansar, said that while he was given to jesting and was talking to the people and making them laugh, the Prophet poked him under the ribs with a stick. He said: Let me take retaliation. He said: Take retaliation. He said: You are wearing a shirt but I am not. The Prophet then raised his shirt and the man embraced him and began to kiss his side. Then he said: This is what I wanted, Apostle of ALLAH! (Abu Dawud, Book 41, Number 5205.)

- Ibn `Abd al-Barr relates, in his *Isti`ab fi Ma`rifat al-ashab* (p. 673), that the Prophet, after forbidding two or three times the use of *khaluq* (a kind of perfume mixed with saffron), and finding that Sawad Ibn `Amr al-Qari al-Ansari was wearing it, nudged him in the mid-section with a palm-tree stalk (*jarida*) and scratched him. The latter asked for reparation; when the Prophet bared his own belly to him, he jumped and kissed the Prophet's belly.

- Ibn Ishaq's version in the *Sira* mentions that Sawad was standing in the ranks of the Companions of Badr at the time of this incident. The Prophet was arranging the ranks with his switch (*miqra`a*) and he nudged Sawad's belly with it, scratching him inadvertently, with the words: "Align yourself with the others." Sawad said: "Ya RasulALLAH, you hurt me, so give me reparation." The Prophet handed him the switch and said: "Take reparation." Sawad approached him and kissed his belly. The Prophet said: "What made you do that, O Sawad?" He replied, "Ya RasulALLAH, the time has come for what you see, and I loved for my last action in this *dunya* to be touching you."

- Narrated Buhaysa al-Fazariyya: My father sought permission from the Prophet. Then he came near him, lifted his shirt, and began to kiss him and embrace him out of love for him... (Abu Dawud, Book 9, Number 1665.)



## 16. *Tabarruk* with places the Prophet visited

- Narrated Abu Burda: When I came to Medina. I met Abdullah bin Salam. He said, "Will you come to me so that I may serve you with *sawiq* (i.e. powdered barley) and dates, and let you enter a (blessed) house in which the Prophet entered?"... (Bukhari, Volume 5, Book 58, Number 159)

## 17. The Prophet's sandals

- Bukhari and Tirmidhi narrate from Qatada: "I asked Anas to describe the sandals of ALLAH's Messenger and he replied: Each sandal had two straps"; and from `Isa Ibn Tahman: "Anas took out a pair of shoes and showed them to us. They did not have hair on them." (The remark refers to the Arabian practice of not removing the hair from the leather from which shoes were made.) Bukhari, Malik, and Abu Dawud relate that `Ubayd Ibn Jarih said to `Abd ALLAH Ibn `Umar: "I saw you wear tanned sandals." He replied: "I saw the Prophet wearing sandals with no hair on them and perform ablution in them, and so I like to wear them."

al-Qastallani in his *Mawahib al-laduniyya* said that Ibn Mas`ud was one of the Prophet's servants and that he used to bring for the Prophet his cushion (*wisada*), his tooth-stick (*siwak*), his two sandals (*na`layn*), and the water for his ablution. When the Prophet rose he would put his sandals on him; when he sat he would carry his sandals in his arms until he rose.<sup>91[88]</sup>

Qastallani mentions the following from one of the greatest Tabi`in:

Abu Ishaq (al-Zuhri) said: al-Qasim Ibn Muhammad (Ibn Abu Bakr al-Siddiq) said: Of the proven blessing of the likeness of the Prophet's sandal is that whoever has it in his possession for *tabarruk*, it will safeguard him from the sedition of rebels and the mastery of enemies, and will be a barrier against every recreant devil and the evil eye of the envious. If the pregnant woman holds it in her right hand at the time of labor, her delivery will be easier by ALLAH's change and His might.

al-Qastallani also said that Abu al-Yaman Ibn `Asakir wrote a volume on the image of the Prophet's sandal, and so did Ibn al-Hajj al-AndMahmud Alusi. He relates the account of a pious Shaykh by the name of Abu Ja`far Ahmad Ibn `Abd al-Majid:

I cut the pattern of this sandal for one of my students. He came to me one day and said: "I saw a wonder yesterday from the blessing of this sandal. My wife was suffering from a pain which almost took her life. I placed the sandal on the spot of her pain and said: O ALLAH, show me the blessing of the owner of this sandal. ALLAH cured her on the spot."<sup>92[89]</sup>

al-Munawi and al-Qari mentioned in their commentary on Tirmidhi's *al-Shama'il* that Ibn al-`Arabi said that the sandals are part of the attire of Prophets, and the people only left them due to the mud in their lands. He also mentioned that one of the names of the Prophet in the ancient books is *sahib al-na`layn* or "The wearer of the two sandals."

Shaykh Yusuf al-Nabahani recited about the Prophet's sandals:

*wa na`lun khada`na haybatan li waqariha  
fa inna mata nakhda`u li haybatiha na`lu  
fa da`ha `ala a`la al-mafariqi innaha  
haqiqataha tajun wa surataha na`lu*

<sup>91[88]</sup> al-Qastallani, *al-Mawahib al-laduniyya* (Beirut, 1996 ed.) 1:429.

<sup>92[89]</sup> All in al-Qastallani, *al-Mawahib al-laduniyya* 2:174.

A sandal to whose majestic nobility we submit  
 For by submitting to its majesty do we rise:  
 Therefore place it in the highest spot for it is  
 In reality a crown, though its image is a sandal.

And when Imam al-Fakhani first saw the Prophet's sandals he recited:

*wa law qila li al-majnuni layla wa wasluha  
 turidu am al-dunya wa ma fi zawayaha  
 laqala ghubarun min turabi ni`aliha  
 ahabbu ila nafsi wa ashfa li balawaha*

And if Layla's Madman were asked: do you prefer  
 Union with Layla, or the world and its treasures?  
 He would answer: "Dust from the earth of her sandals  
 Is dearer to my soul, and its most soothing remedy."

Shihab al-Din Ahmad al-Muqri wrote a book on this which he named *Fath al-muta`al fi madh al-ni`al* (The opening of the Most High in the praise of the Prophet's sandals).

Ashraf `Ali al-Thanawi the Deobandi Shaykh wrote a treatise entitled *Nayl al-shifa' bi na`l al-mustafa* (Obtaining remedy through the sandals of the Elect One) found in his book *Zad al-sa`id* (Provision for the fortunate).<sup>93[90]</sup>

The *muhaddith* of India Muhammad Zakariyya Kandhalwi said in his translation of Tirmidhi's *Shama'il*:

Maulana Ashraf `Ali Thanwi Sahib has written in his book *Zaadus Sa`eed* a detailed treatise on the *barakat* and virtues of the shoes of Rasulullah SallALLAHu `Alayhi Wasallam. Those interested in this should read that book (which is available in English). In short, it may be said that it [the Prophet's sandal] has countless qualities. The `ulama have experienced it many a time. One is blessed by seeing Rasulullah SallALLAHu `Alayhi Wasallam in one's dreams; one gains safety from oppressors and every heartfelt desire is attained. Every object is fulfilled by its *tawassul* (means, petition, request). The method of *tawassul* is also mentioned therein.<sup>94[91]</sup>

<sup>93[90]</sup> All quoted in al-Sayyid Hashim al-Rifa'i, *Adilla* p. 101.

<sup>94[91]</sup> Maulana Muhammad Zakariyya Kandhelwi, ed. and trans. of Tirmidhi, *al-Shama'il al-muhammadiyya*, 2nd ed. (Ghaziabad, India: New Era Publishers, 199

**CONCLUSION:**

In the name of ALLAH, the most beneficent, the most merciful.

We have discussed in this short and small book, one for of tawassul in a little detail, although I think it is still brief. I restricted the book to notes and comments that are understandable to the common man upto a large extent and not gone further, although there was scope for that too.

I have gone through the tafaseer of verses of Qur`an thus trying to indicate what can be understood from specific verses of the Qur`an. Then I went into the noble ahadith of the prophet sallallahu alyhi wa alihi wa sallam, and tried a lot to prove the authenticity of them, refuted claims against their authenticity by using already existent refutations and also my own developed questions. Then I also tried to show the noble reader what these ahadith mean, and what they lead to, in the light of logic, and the sayings of the noble scholars of the past of this religion. I also showed how this act was an act even of the salaf, as those of Imam Ahmed bin Hanbal, Ibn Hibban, Shafi`I etc. the sayings of the noble aama were also included alongwith the original Arabic at times when I thought it would be beneficial for the readers to know and read themselves and to believe what really is the aqeedah of the rightly guided scholars and not what they are made to believe as the aqeedah of the rightly guided scholars.

I delved into ahadith at the most, and tried to do my best with them, and I don't know whether I have done justice with the noble sayings of our beloved messenger and prophet, Muhammad sallallahu alyhi wa alihi wa sahibihi wa sallam so as to justify the deed to the layman. It was a tedious job to compile

this little book, I must say, and I admit that I have worked hard on it, researching for hours, trying to find answers to the questions that my intellect needed at times, and writing them down, typing for hours together. At times, I suffered through intellectual breakdowns and disasters that no one can comprehend, when questions regarding to certain ahadith, and science connected to them arised, and I being a non scholar didn't know what to do, but by the grace of ALLAH almighty, I came through all that and answers came by, one by one as if ALLAH willed me to know them and this was my personal experience.

I find it still very disturbing that an established atc amongst our preceding Imams, and an act found and established by the sunnah of the messenger alyhi salam and his companions, may ALLAH be pleased with them all, is considered to be shirq and kufr today. I had written and compiled this book by the intention of proving tawassul through the prophet alyhi salatu was salam only, because I personally believe that others can be differed upon, but I added sayings of scholars regarding awliya` and other anbiya too at times, trying to show that when these scholars believe such for the awliya`, then what would they say about the prophet sallallahu alyhi wa aalihi wa sallam.

Some people may say that quoting ulema doesn't prove anything, but I differ from them. That is because I believe that if some muslims of today are calling all the other, rest of the muslims as ones who practice kufr, and shirq and call towards it, then the older aama and leading scholars who performed the same act for which muslims are being called mushriqeen, should also be labeled as mushriqeen! This cant be done by the blamers because the scholars that I have quoted are relied upon scholars who are no only relied upon by us, but also by them, and they learn from them, use their books, and admire them as friends of GOD, and great scholars! This is very funny, but it is true as I have tried a lot to show in this book especially in the part where I have quoted 9 scholars of the highest reput, at one time, regarding the tawassul through the prophet alyhi salatu was salam near his grave and asking for his intercession and dua` at that very sacred place, which is being stopped today by the government of Saudi Arabia on pretexts of it being shirq, or leading to shirq! I remember one of my friends who went for umrah and visited the prophet sallallahu alyhi wa sallam on his way back specially. I had requested him to rub an handkerchief on the pulpit of the prophet sallallahu alyhi wa sallam to get barakah from it and then give that handkerchief to me on returning, and that would be the best possession I would have till now! on returning back from the sacred place, he told me that as soon as he was going to rub the handkerchief on the pulpit of the beloved, an official looking man stopped him and he kept on repeating a four lettered Arabic word to him while doing so. Guess what? The word was "bid'ah"! he even told me, and not surprising enough, as I have been to that place in my childhood and know this of my ownself too, that the officials didn't let them raise their hands for dua in front of the blessed and beloved grave for more than two seconds (well he used the words exactly, but that's exaggeration, he meant actually that they wouldn't allow that to be done for even a little time). And making dua facing the grave too is considered.... Well you know the rest of the story. And that too passing of fatwas of kufr and shirq frequently on an act, that is verified by the ahadith of the prophet sallallahu alyhi wa alihi wa sallam! That makes you really angry. I do not call, and nor do I have any right to, any opposer of such an act a kafir, or "lead astray". I have no problem who differ with the majority on the issue and tend to remain away from it, and even oppose it. But what I oppose is the frequent repetition of shirq and kufr and grave worship fatwas against muslims who are pure from all such things! To differ, on a differentiable matter it one thing, to prove your point too is one thing, to show the weakness of the oppositions proofs too is one thing, but to call the opposition, a jama'ah of mushriqeen and kuffar, and grave worshippers and innovators is another, and cant be dealt with happily by anyone. We should stop all such non sense and go back towards learning our deen from the reliable scholars of the past, in their majority and not restrict ourselves to some, and not derive our own rulings studying Qur'an and Sunnah by our ownselfs, without guidance and knowledge as that would lead to manifest and serious error!

The aftermath of reading this book by any person who already believes in such will be stronger conviction on the basis of ilm, knowledge, and for a person who doesn't believe in such and is not prejudiced will be to look in the matter once more in deeper detail and to accept that there might be a difference of opinion and to call such acts as described mainly in this book as shirq and kufr isn't correct, while for the reader who doesn't believe in such and is prejudiced, will be to find excuses and make his own observations, again making himself fall into the cycle of error.

The noble reader should decide himself as to which path to take and as to which is the path of the scholars of the past. My job was to try and do my best by contributing in this topic, and honestly speaking I believe this book would easily convince me had I been an opponent.

May ALLAH keep us steadfast on the path of ahle sunnah wal jama`ah, and not let us be lead astray by anyone. We declare ourselves innocent from those people pf innovation who in the name of this kind of twassul have created things that a true muslim cant, and we declare ourselves on the path of the scholars of the likes of Imam Ahmed bin hanabl, Imam Nawawi, Imam Ibn Hibban, Imam Ibn Quddama, Ibn Humam and others quoted in this book.

May ALLAH keep the muslim ummah away from disasters. Ameen.

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<sup>[1]</sup>Narrated by Muslim (Iman) from Abu Sa`id al-Khudri.

<sup>[2]</sup>Muslim, Ahmad, and others.

<sup>[3]</sup>Narrated by Tirmidhi (*hasan sahih gharib*).

<sup>[4]</sup>Muhammad Saeed al-Qahtani, *al-Wala' wa al-bara' according to the `Aqeedah of the Salaf* (London: al-Firdous Ltd., 1993) p. 99.

<sup>[5]</sup>Narrated in Bukhari.

<sup>[6]</sup>al-Ghazali, *Ihya `ulum al-din* (beginning), trans. Nuh Keller in *Reliance of the Traveller* p. 824.

<sup>[7]</sup>al-Tabata'i, *al-Mizan: An Exegesis of the Qur'an*, 3rd edition. Surah II, Verses 47-48, vol. 1, pp 221-262.

<sup>[8]</sup>See *Lisan al-`arab* under *shafa`a*.

<sup>[9]</sup>See Bukhari, *Istiqrar* Ch. 18.

<sup>[10]</sup>al-Ghazali, *Ihya `ulum al-din* (beginning), trans. Nuh Keller in *Reliance of the Traveller* p. 824.

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<sup>95[11]</sup> Ibn Hajar, *Fath al-bari* Riqaq ch. 51 (1989 ed.) 11:522.

<sup>1[12]</sup> Bukhari: Tafsir 17:5; Muslim, Zuhd 14; Tirmidhi, Qyamat 10; Ahmad 2:436.

<sup>1[13]</sup> Tirmidhi, Qyamat 11; Abu Dawud, Sunna 31; Ibn Majah, Zuhd 37; Ahmad 3:213; and others. See previous mention of this hadith.

<sup>1[14]</sup> Muslim, Iman 306; Bukhari, Riqaq 56; Ibn Majah, Zuhd 37; Ahmad 3:79.

<sup>1[15]</sup> Muhammad Abul Quasem, *Salvation of the Soul and Islamic Devotions* (Kegan Paul Intrnl. 1981) p. 44.

<sup>1[16]</sup> Ahmad, *Musnad* 3:98 (#11947).

<sup>1[17]</sup> Ahmad Zayni Dahlan, *Khulasat al-kalam fi umara' al-balad al-haram* (The summation concerning the leaders of the sacrosanct country) 2:245.

<sup>1[18]</sup> Ibn Qayyim al-Jawziyya, *Bada'i al-fawa'id* (Alexandria: dar al-da'wa, 1412/1992) p. 63.

<sup>1[19]</sup> See also al-Khatib (11:173) and Suyuti in *al-Durr al-manthur* (4:153). al-Haythami cites it in *Majma' al-zawa'id* as narrated from the Companion "Abu al-Hamra' (Hilal Ibn al-Harith) the servant of the Prophet," rather than Anas, and says: "Its chain contains `Amr Ibn Thabit, and his narrations are abandoned (*matruk*)." This is different from `Amr Ibn Thabit al-Tabi'i (the student of `Abd ALLAH Ibn `Umar), who is trustworthy (*thiqa*).

<sup>1[20]</sup> Also al-Khatib in *Tarikh Baghdad* (10:264) and Suyuti in *al-Durr al-manthur* (4:153) without the mention of the three caliphs.

<sup>1[21]</sup> al-Haythami said in *Majma' al-zawa'id*: "From Ibn `Umar: The Prophet said: "When I was taken up to heaven I did not pass a heaven except I saw in it my name written: **muhammadun rasulullah Abu bakr al-siddiq**." Its chain contains `Abd ALLAH Ibn Ibrahim al-Ghifari who is weak."

<sup>1[22]</sup> al-Haythami in *Majma' al-zawa'id* narrates it with the addition: **`ali akhu al-nabi sallALLAHu `alayhi wa sAllama qabla an yakhluqa al-khalq** (in another version: **qabla an yakhluqa al-samawati wa al-ard**) **bi alfay sanat**. Haythami says: "Tabarani narrated it in *al-Awsat* and its chain contains al-Ash'ath Ibn `Amm al-Hasan Ibn Salih who is weak, and I don't know him."

<sup>1[23]</sup>al-Haythami in *Majma` al-zawa'id* says: "In Tabarani from Ibn `Abbas: The Prophet said: "There is a tree in Paradise" -- or: "There is no tree in Paradise," the narrator `Ali Ibn Jumayl was unsure -- "except all of its leaves are inscribed:

***la ilaha illALLAH muhammadun rasulullah***  
***Abu bakr al-siddiq `umar al-faruq***  
***`uthman dhu al-nurayn.***

Tabarani narrates it and its chain contains `Ali Ibn Jumayl who is weak."

<sup>1[24]</sup>No doubt this is other than `Amr Ibn Aws al-Thaqafi the great Tabi`i whose narrations are found in Bukhari and Muslim.

<sup>1[25]</sup>Ibn Kathir, *al-Bidaya wa al-nihaya* 7:92.

<sup>1[26]</sup>Ibn Hajar, *Fath al-bari*, Book of *istisqa* ch. 3 (Beirut: Dar al-kutub al-`ilmiyya, 1410/1989) 2:629-630.

<sup>1[27]</sup>Ibn Hajar, *al-Isaba* 6:164 #8350.

<sup>1[28]</sup>*Fath al-bari* 2:630n.

<sup>1[30]</sup>Muhammad Zubayr Siddiqi, *Hadith Literature: Its Origin, Development & Special Features* (Islamic Texts Society, 1993) p. 51.

<sup>96[31]</sup>Narrated by Ahmad in the Musnad, Abu Dawud, and al-Nasa'i in their Sunan. al-Dhahabi said: "Its chain is good" (*isnaduhu salih*). See Dhahabi, *Mu`jam al-shuyukh* (Ta'if: maktabat al-siddiq, 1408/1988) 2:420 (#1028).

<sup>1[32]</sup>Ibn Taymiyya, *Aqida wasitiyya* (Salafiyya edition) p. 36.

<sup>1[33]</sup>That is: this is a sound (*sahih*) hadith.

<sup>1[34]</sup>al-Haytami, *al-Khayrat al-hisan* (Cairo: al-Halabi, n.d.) p. 63. It is also related that Imam Ahmad made *tawassul* through Imam Shafi'i to the point that his son `Abd ALLAH expressed his surprise, and Ahmad replied: "al-Shafi'i is like the sun for the people and like health for the body." When Imam Shafi'i heard that the people of al-Maghrib made *tawassul* to ALLAH through Imam Malik, he did not object to it.

<sup>1[35]</sup>al-Khatib al-Baghdadi, *Tarikh Baghdad* 13:344.

<sup>1[36]</sup>Suyuti, *Tabyid al-sahifa* (1413/1992 ed.) p. 161.

<sup>1[37]</sup>Suyuti, *Jami` al-ahadith* 496 #2694. Haythami in *Majma` al-zawa'id*: "Tabarani related it and its men are those of sound hadith except Ibn Luhay`a who is fair (*hasan*).

<sup>1[38]</sup>Bukhari and Muslim.

<sup>1[39]</sup>Ibn `Alawi al-Maliki, *Mafahim yajib an tusahhah* (Dubai: Hashr Dalmuk, 1985) p. 69.

AHLE SUNNAT WAL JAMAT

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